

Eddleman Becomes 'Reader' At BSSB

NASHVILLE (BP)—H. Leo Eddleman, executive vice president of Religious Heritage of America and former president of New Orleans Baptist Theological Seminary, will join the staff of the Southern Baptist Sunday School Board about September 30, according to an announcement by James L. Sullivan, executive secretary-treasurer.

Eddleman's position will be a newly created one, doctrinal reader, reporting directly to the executive secretary-treasurer.

"In these days of increasing diversity among Southern Baptists, it becomes ever more vital for materials published by the Sunday School Board to be written and edited not only for understanding, but so that there be minimum misunderstanding," said Sullivan.

Eddleman will be responsible for reading every publication of the Sunday School Board before publication, and for making suggestions for clarification where it is needed," Sullivan said.

In making the announcement, Sullivan noted Eddleman's credentials as a conservative scholar: "I know of no Southern Baptist who blends so well the qualities of scholar, pastor,

teacher, writer and communicator." Eddleman will have no supervisory responsibilities, and his position will not change the present responsibilities of editorial secretary Howard P. Colson, according to Sullivan.

The new doctrinal reader for the Sunday School Board has been executive vice president of Religious Heritage of America since early this year, when he resigned the presidency of Southern Baptists' third largest seminary. He had held the seminary post for more than 11 years, succeeding Roland Q. Leavell.

A native of Mississippi, Eddleman went to New Orleans Seminary from the presidency of Georgetown (Ky.) College.

Previously, he had served six years in Palestine as a missionary of the Southern Baptist Foreign Mission Board. He had lived in Jerusalem, Tel Aviv, and Nazareth.

Eddleman was pastor of Parkland Baptist Church in Louisville from 1942-52, and taught Old Testament and Hebrew at Southern Baptist Theological Seminary there for two years as a pastor, and taught there as a full professor for two additional years.

He also lectured and studied in Palestine (Israel) and studied at Hebrew University in Jerusalem.

A graduate of Mississippi College, Clinton, Miss., he received the master and doctor of theology degrees at Southern Baptist Theological Seminary, Louisville. Georgetown College conferred on him an honorary doctor of divinity degree in 1949. He has written ten books.

HomeLife Director Named For Children's Village

T. Deane Rodgers of Houston, Texas has joined the staff of The Baptist Children's Village in the capacity of Home Life Director, according to an announcement released by Paul N. Nunnery, superintendent.

Rodgers, a professional geologist with 27 years of service with Pan-American Petroleum Corporation in the states of Oklahoma, Florida, Mississippi and Texas, is a graduate of Texas Tech University of Lubbock, Texas where he earned both a Bachelors and a Masters Degree in his professional field.

During much of his professional career Mr. Rodgers has been associated "unofficially" with Baptist child care. From 1953 until 1959, while stationed in Oklahoma City, Oklahoma, his wife, "Fran," served as Music Director at Oklahoma Baptist Children's Home and Rodgers became interested in the Oklahoma program as a volunteer worker.

From 1961 to June, 1965, Mrs. Rodgers organized the Department of Therapeutic Music at The Baptist Children's Village in Jackson and served as its first Director. Throughout this period, Mr. Rodgers lived with his family on the Village campus and participated actively in all phases of Village life.

A former scoutmaster, a Sunday school teacher of teen-aged boys and a member of various church-related youth committees, Mr. Rodgers has been identified with children and

young people, their interests and needs for all of his adult life.

Having served as a deacon and an officer of First Baptist Church in Huffman, Texas, Mr. Rodgers has, with his wife, united with First Baptist Church of Jackson.

Superintendent Nunnery's announcement revealed that the office of Home Life Director is a new staff position at the Village, created to supply more specialized administrative supervision to every facet of routine campus life.

It was emphasized that cottage life, house-parents and campus children will receive the particular attention of the Home Life Director, who is said to represent "the supervisor of and spokesman for" house-parents and Village children who live in campus care. As a part of his assignment Mr. Rodgers will assume complete control of all matters relating to children's visiting policies and all public school business.

In releasing the announcement, Mr. Nunnery commented, "The Baptist Children's Village is extremely fortunate to secure the services of Deane Rodgers as our new Home Life Director. He is peculiarly fitted spiritually, emotionally and temperamentally to discharge this important responsibility, and he already enjoys the advantage of being known, trusted and admired by approximately 75% of our staff and by large numbers of our older children.

In a very accurate sense, Mr. and Mrs. Rodgers are simply coming back home as they return, at great personal sacrifice, to our campus which was their home for four years during Mrs. Rodgers' service as Director of our Music Department.

Our ministry to children will be more concentrated and more effective with the coming of Deane Rodgers to our staff."

Mr. Rodgers assumed his duties at the village on July 1 and is presently attending the School of Social Work at the University of North Carolina where he is enrolled in a concentrated course of study for cottage life supervisors. He and Mrs. Rodgers will make their home on the Village campus in Jackson.

Baptist Leader Asks Nixon To Have New Pornography Study

NASHVILLE (BP) — In a letter to President Richard M. Nixon, the executive secretary of the Southern Baptist Christian Life Commission urged the President to appoint a new commission or task force to give the problem of obscenity and pornography additional study.

Foy D. Valentine of Nashville expressed disappointment in the letter to the President to the published accounts of the direction that the final report of the Commission on Obscenity and Pornography appointed by the previous administration is likely to take.

"I am concerned about its adverse impact upon current efforts to curb pornography," said Valentine in the letter to the President.

Though the commission's report has not yet been released, published accounts based on documents "leaked" to the press have indicated that the commission will recommend that laws be repealed which restrict the availability of pornographic materials to adults. The leaked reports also indicate the commission concluded that exposure to pornography does not alter conduct or attitudes relative to sexual morality or crime.

"If the final report is indeed as



Action Group in Semi-Annual Meeting

THE CHRISTIAN ACTION COMMISSION held its semi-annual meeting at the Baptist Building in Jackson Tuesday, September 1. Rev. Macklyn Hubbell, Chairman, of Cleveland, (center of picture) presided. Among the items considered on the agenda: a plan of activities for 1970-1980, the adoption of a budget and consideration of the annual report to the Convention. Dr. James Parkman, consultant in alcohol and narcotics education for the Mississippi Department of Education was a special guest and shared plans for coming workshops on drugs to be planned by the Department of Education.

"THE TRUMPET SOUNDETH..."



The Baptist Record

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State Mission Goal Set \$100,000

September is State Missions Month among Mississippi Baptists and Dr. W. Douglas Hudgins, executive secretary, in pointing to the comprehensive plan for church wide emphasis, urges every church to participate and lend its support.

This year's convention-approved offering goal is \$100,000 and the funds given will apply toward the 1970 State Missions budget of \$1,019,159 which is covered by the

In an open letter to the churches mailed earlier, Dr. Hudgins stated that "it appears that we may not reach our budget goal this year, and your special gifts will be of immeasurable help. May the Lord lead you to do your best."

State Missions emphasis this year includes the WMU Season of Prayer, Sept. 13-16; a program planned by the men of the church Wednesday evening, Sept. 16 and State Missions Day in the churches and Sunday school on Sunday, Sept. 20.

The WMU observance calls for study and prayer program by the

units of the WMU and an accompanying special offering for the cause.

This year's theme is "Mississippi—the Trumpet Soundeth." Dr. Edwin Robinson, Jackson, state WMU executive secretary, and Mrs. Vernon May, Louisville, state president, urge every local organization in the state to observe the program and receive an offering for the cause.

Every church is being asked to emphasize State Missions on Wednesday evening, Sept. 16 with a special program planned by the men of the church and directed, if possible, by the church Brotherhood director.

Rev. E. L. Howell, state Brother-

hood director, said that suggested program materials had been prepared and mailed to the churches.

Rev. Bryant M. Cummings, state Sunday School director, is likewise urging every Sunday school in the state to observe State Missions Day and receive a special offering.

In an open letter to all Sunday school superintendents, Mr. Cummings offered suggestions for a special program.

Special offering envelopes may be obtained by writing to the Sunday School Department, P. O. Box 530, Jackson, Miss. 39205.

For the first time, special songs for State Missions emphasis were prepared by the State Music Department. Dan C. Hall, director, and sent to the churches for their use.

The eight-page leaflet contains a song written by Tanner Riley, music-

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1970 State Mission Budget

MISS. BAPTIST CONVENTION BOARD

Sunday School	\$ 81,983
Training Union	77,460
Brotherhood	48,922
Church Music	48,749
Student Work	112,349
Work with National Baptists	73,050
Evangelism	33,328
Stewardship	70,076
Cooperative Missions	80,177
Associations with Assoc. Program	50,000
Assembly Operational Cost	63,392
Assembly Program Cost	48,350
Church Building Aid (Including \$1,000 emerg.)	11,000
Pastoral Aid	5,000
Bldg. Services: tracts, printing, mailing, purchasing, supplies	23,900
Religious Education Association	250
Sanatorium Ministry	900
Promotion and Miscellaneous	5,000
New Church Site Assistance	25,000
Contingency	11,773
Bapt. Building maintenance and insurance	106,500
Soc. Security and Insurance—all Board employees	42,000
TOTAL	\$1,019,159

NOTE: The above figures are for operational costs and do not include \$193,200 for capital needs.

Church Spokesmen Protest Compulsory Chapel Ruling

WASHINGTON (BP) — Spokesmen for three major denominations, including the American Baptist Convention, have declared that they find "unacceptable" a recent ruling of the U.S. District Court here which upheld the practice of compulsory chapel attendance at the nation's three military academies.

The American Baptist Convention joined with the United Presbyterian Church and the United Church of Christ to request that the matter be considered at the upcoming October meeting of the General Commission on Chaplains and Armed Forces Personnel.

The commission, representing 34 denominations, is the principal Protestant coordinating agency for the military chaplaincy.

The Baptist Joint Committee on Public Affairs also will take up the issue at its semi-annual meeting early in October. The committee, made up of representatives from eight Baptist bodies, will consider the church-state and religious liberty aspects of compulsory chapel attendance at military academies.

In 1964, the General Commission on Chaplains passed a resolution requesting the Department of Defense to move to voluntary chapel attendance in all service academies. Earlier this year the Pentagon defended the compulsory chapel rule as an integral part of the overall package of leadership training for future officers.

Judge Howard F. Corcoran of the U.S. District Court here accepted the general argument and language of the Pentagon and ruled early in August that the purpose of the requirement to attend church or chapel "is purely secular" and "its primary effect is purely secular."

The chairman of the General Commission on Chaplains, C. Edward Brubaker, said the judgment was in "complete contradiction" to the purpose for which churches provide chaplains to the armed forces.

Brubaker, pastor of First Presbyterian Church, Wichita, Kan., continued that it was in contradiction to the purposes for which chaplains conduct worship services.

A Ray Appelquist, executive secretary of the Chaplains Commission, testified against compulsory chapel attendance before Judge Corcoran.

Senators Ask New Rule For Pornographic Mail

WASHINGTON (BP) — The Senate Post Office Committee has held hearings on a stringent proposal to require possibly obscene materials sent through the mails to be designated as such.

Sponsored by Senate Majority Leader Mike Mansfield (D., Mont.), the measure calls for labeling the envelope of matter that "may be" considered obscene with these words: "The Enclosed Material May Be Obscene Or Offensive To The Addressee."

The proposed legislation would permit the recipient of obscene mail to return the matter to the sender, without charge. The determination of what is obscene would be left up to the addressee himself to decide what violates his standard of decency, Mansfield testified.

Mansfield's proposal would require the sender to pay the return postage, plus a service charge of no less than 50 cents for each piece. Any sender who fails to mark the envelope as required, or who refuses to pay the postage or service charge on returned

mail would be subject to a penalty of \$5,000 for each piece returned.

"My bill puts the burden where it belongs," Mansfield declared, "on the peddler and pusher." At the very least, he said, under this proposal, "the sender would be more cautious in his mailing methods."

In hearings before the committee, Sen. Barry Goldwater (R., Ariz.), joined Sen. Mansfield in urging approval of the bill. Two lawyers, one representing the Post Office Department and the other a spokesman for the American Civil Liberties Union (ACLU), opposed the measure.

Goldwater praised the proposal as "a valuable new weapon to the government's arsenal against pornography." He especially commended the section of the bill which would require the smut peddler to pay the cost of returning his product if it is rejected by the addressee.

"If there is one thing that will stop the smut scoundrels from pouring out their material indiscriminately, this is it," he declared.

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State Mission Goal-\$100,000

(Continued from page 1)

ter of music, First Baptist Church, Clinton, titled "Christian, In the Midst of Clamor," as well as the words to another, titled "Just Now the Impulse of His Love," to be sung to the tune of "Immortal Love, Forever Full."

There is a song titled "Awake, Ye Christians, Hear the Call," written by Noxie Taylor, minister of music, First Baptist Church, Louisville.

The leaflet also contains a song, "Mississippi's Call," written by Dr. Robinson and Dr. Joe Odle, editor of the Baptist Record, to be sung to the tune of "What a Friend We Have in Jesus."

Other departments cooperating in planning for State Missions emphasis were Training Union, Kermit S. King, director, and Evangelism, Rev. Roy Collum, secretary.

In his open letter Dr. Hudgins further said that "State Missions is our work among ourselves. Last year our State Mission Offering was negligible because we had just suffered the tragedy of Hurricane Camille and our attention rightly was given to those who had suffered so much."

"This year we need the love, thought, prayers, and a generous special offering for our work. We believe our efforts are free from an undue emphasis on activism or generalized social ministrations."

"It is my fervent hope that Mississippi Baptists will continue to support their mission endeavors. Our Convention Board personnel are dedicated, Christ-serving, evangelical, gospel-centered individuals. Their service to you is measured by your support."

Church Spokemen ---

(Continued From Page 1)

Appelquist said of the ruling that "such a definition and understanding of chapel activities seems strained and contrived to avoid the obvious intrusion on religious liberty."

"The military's argument is offensive to many religious people and church leaders who strongly support the obligation of the government to provide appropriate religious care for service personnel," Appelquist continued, "but only on a voluntary basis in keeping with the nation's heritage of full religious liberty."

The American Baptist spokesman, James A. Christison, charged that the imposition of the compulsory chapel requirement is regarded by his denomination "as an affront to God and to human dignity." Christison, from Valley Forge, Pa., is the executive director for home missions in the American Baptist Convention.

The chaplaincy executive for the United Presbyterian Church, Robert B. Harriman of Washington, D.C., informed the general commission that he read Judge Corcoran's ruling with "sadness and regret."

He said that by reopening the matter with Pentagon officials perhaps the commission might "find a more satisfactory solution" to the problem.

In requesting the chaplains group to "intervene and reopen" the issue with the Department of Defense, Leon A. Dickinson, an executive with the United Church of Christ, stated that the problem "poses a serious question for us in the continuing endorsement for ministry of our clergy to federal and state agencies."

Mission Agency Takes Steps To Meet Crisis In Nation

RIDGECREST, N. C. (BP) — The Southern Baptist Home Mission Board, meeting here for its semi-annual session, took further steps to respond to the national crisis in America.

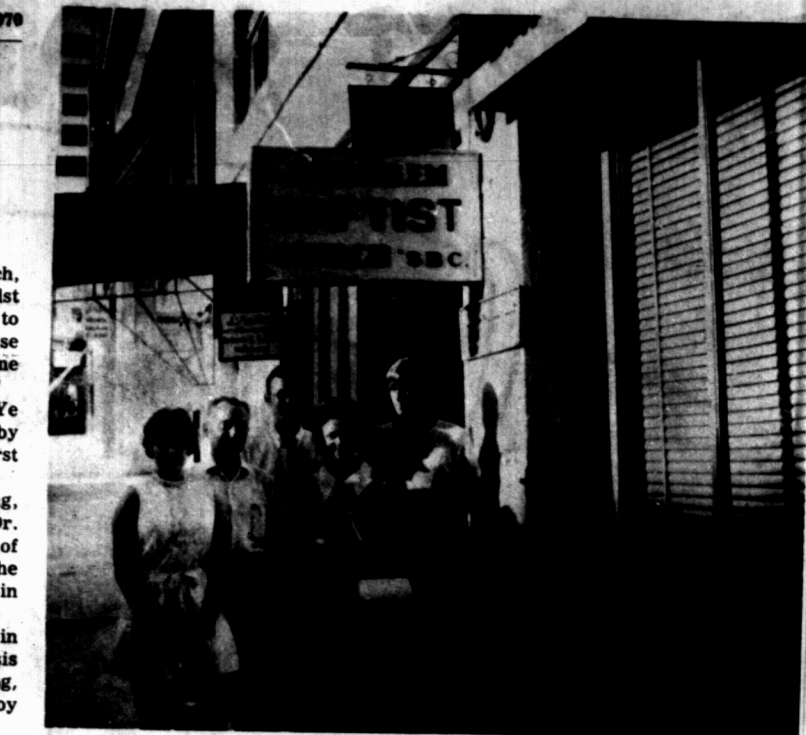
The steps came on the promptings of the agency's crisis committee established to lead the Home Mission Board in implementation of the denomination's Statement Concerning the Crisis in the Nation.

Financial assistance was given to two groups working in crisis areas, and the release of a filmstrip designed to guide Baptists in relating to crisis was announced.

The agency voted to give \$10,000 to a national group, Opportunities Industrialization Centers (OIC), which works at training the unemployed and the under-employed. OIC was founded in Philadelphia by Leon H. Sullivan, pastor of the Zion Baptist Church there.

The Christian social ministries department of the board, at the encouragement of the crisis committee, will give \$1,000 to a non-profit, tax exempt corporation in New York composed of Baptist ministers and laymen.

This organization, Total Operation for Neighborhood Environment (TONE), seeks to work in developing four areas of a person's life: church, jobs, homes and community. Already planned is the rehabilitation of eight houses in Brooklyn which



Jackson Doctor Works In Gaza

Dr. Jennings VanLandingham of Jackson and his family spent three weeks of their vacation working in the Baptist Hospital in Gaza. Dr. VanLandingham assisted the doctors with their many duties. Mrs. VanLandingham taught English in the school for nurses. Becky, David, and Paul worked in the hospital compound helping in many ways. The family belongs to First Church, Jackson. They are shown in the picture as they were leaving a worship service at the East Jerusalem Baptist Church.

Leader Asks Nixon To Have New Pornography Study

(Continued from page 1)

soft on pornography as some reports have indicated," Valentine wrote to the president, "I encourage you to give consideration to countering the report of the present commission by announcing that you yourself will appoint a task force or commission to give this problem additional study."

All but one of the members of the current committee were appointed during the administration of President Lyndon B. Johnson. Press accounts have indicated that the commission was not unanimous in its findings.

Valentine told the president that the Southern Baptist Convention, meeting in New Orleans, had "urgently requested" the convention's social action agency to "unite, organize, and mobilize to correct and overcome the abuses of pornography now being perpetrated against the citizenry, young, and old, in our nation."

Valentine said he was convinced that appointment of a new commission or task force by President Nixon to deal further with the problem of pornography "would be strongly supported by Southern Baptists and by the majority of other citizens as well."

"Not only would such a move be extremely well received by the general public, but it could also be extremely useful in halting the harmful spread of pornography throughout our land," Valentine continued.

He commended the President for calling for a citizen's crusade against pornography, and stated he was "confident that Southern Baptists will respond with strong support."

"In your efforts to encourage a citizen's crusade against pornography, you may count on the Christian Life

Commission for continued support," Valentine added. "Moreover, we gladly offer you our services."

He recommended that the President consider for possible appointment to the new commission a member of the Baptist social action agency's staff, Harry N. Hollis Jr., director of special moral concerns for the commission.

Hollis delivered testimony before the current commission earlier this year, advocating more stringent laws against the sale of pornography, and a concerted effort on the part of the home, church, school and nation to curb pornography through a positive education program.

In his letter to the President, Valentine quoted a member of the pornography commission, Methodist Minister W. C. Link of Nashville, who called Hollis' testimony "the most thought-provoking and helpful that we received."

Valentine said that Hollis is "uniquely qualified to serve on a task force if you should decide to move in that direction," and said he "would bring to the assignment strong moral convictions, a superior intellectual endowment, and excellent training in the field."

Editor Defends Church As Political Lobbyist

ASHVILLE, N. C. (RNS)—Church groups in North Carolina will expand their political involvement beyond opposition to liquor by the drink, a Southern Baptist editor said here.

Marse Grant of Raleigh, editor of the Biblical Recorder, told an organizational meeting of the Christian Action League that churches would become concerned with highway safety, prison reform, drug abuse, the mentally ill and all other legislation affecting the welfare of human beings.

"And we'll make no apology for this activity," he said. "Labor, education, the trucking industry, railroads and even garage owners have lobbyists in Raleigh, so why shouldn't the church be represented?"

During the 1971 session of the North Carolina State Legislature, he said church groups will continue their campaign against efforts to legalize the sale of liquor by the drink.

Emphasis will again be placed on the personal profit "that will be made if it passes," Mr. Grant said. Under the 1935 law, profits derived from the state-operated liquor stores which sell packaged goods are shared between state and local governments.

Finland Baptists Are Encouraged

Finnish-speaking Baptists were greeted by many well-wishers when they observed the centenary of the founding of their first church.

The president of Finland sent a congratulatory message to the annual assembly of the group. Greetings came also from Baptist friends in other European countries, and from other denominations in Finland.

The Baptist movement began in 1870 with the establishment of a church in Luvia, founded by a seaman who was converted and baptized in the Baptist seaman's chapel in New York. When he returned to Finland, he began work among his countrymen. —(EBPS)

Senators Ask New Rule For Mail

(Continued from page 1)

Although the proposal (S. 3220) describes what is meant by "obscene mail matter" in precise, purely sexual terms, it also says that "any mail matter received by an addressee, and determined by him in his sole discretion to be obscene," may be returned without prepayment of postage.

The measure would permit the addressee to return the mail to the sender by placing the words "obscene mail matter" in the upper right hand corner of the address area of the envelope or other cover.

The two lawyers maintained that such a bill contained great possibilities for extreme abuse.

David A. Nelson, general counsel for the Post Office Department, noted that "there is nothing to suggest any limitations whatever" on the addressee's exercise of discretion.

"It is possible," Nelson said, that

even congressional newsletters could be returned in this fashion."

Lawrence Speiser, director of the Washington Office of the ACLU described further abuses that would be legally possible under such a statute.

He said that individuals "could return income tax forms to the Internal Revenue Service and make the government pay the postage" and could return "bills from companies with whom they have done business."

Speiser said addressees also could "bombard any magazine or publication such as Life or Reader's Digest with return mail" if they carried articles considered by some persons to be offensive. Under the terms of such a measure, Speiser continued, opponents could carry on "a concerted campaign to drive out of business publications of political thought" simply by using the technique called for in the proposal.

One of the main objections raised

by Speiser is that the proposal "ignores first of all the concept that a judgment must be made of a publication as a whole," a rule in the obscenity field that has been upheld by the Supreme Court. Nothing in the act, he said, indicates any awareness of such a limitation.

Therefore, Speiser said, it "would clearly apply to Sears Roebuck Catalogues or any magazine, publication, work of art, or any book of magazine which depicts even as a small part of it 'nudity, interest in nudity, sexual conduct, sexual excitement, or sadomasochistic.'"

Thus, the ACLU lawyer continued, "the publishers of the Bible with its sensuous Song of Solomon" would have to label this with the required warning. The works of Shakespeare would be fair game also, as well as most classics, he said.

In the proposal, Speiser continued, obscene mail matter is defined in such a way which simply does not match the judicial definitions of obscenity. "Not all nudity is obscene, nor is sex and obscenity synonymous," the Supreme Court has so rightly said," Speiser declared. "The portrayal of sex in art, literature and scientific works is entitled to First Amendment protection," he continued.

Another objection raised by Speiser was that the bill would not restrict the required label to unsolicited advertisements or materials. Therefore, he observed, even if an individual orders some material, book, publication or magazine, the publisher or sender must label the publication with the words, "The Enclosed Material May Be Obscene Or Offensive To The Addressee."

Joining Sen. Mansfield in sponsoring the new bill were Senators Robert C. Byrd (D., W. Va.), Mike Gravel (D., Alaska), and Harold E. Hughes (D., Iowa). The chairman of the Senate Post Office and Civil Service Committee is Sen. Gale W. McGee (D., Wyo.).

Jenkins Retires As Village Assistant

The Baptist Children's Village has announced the retirement of E. T. Jenkins, its long-time assistant superintendent, effective July 1, 1970.

According to Paul N. Nunery, the superintendent, Mr. Jenkins was associated with Baptist child care in Mississippi for approximately 22 years.

For 13 years he was principal of Carter school, the school formerly operated on the old Village campus for institutional children.

Upon closing and abandonment of Carter school in 1961, Mr. Jenkins accepted the position of assistant superintendent on June 1, 1961 and served continuously in that capacity until his retirement.

Trustees and administration at the Village have emphasized the major and helpful role filled by Mr. Jenkins in the successful occupancy of the beautiful new Village campus on Flag Chapel Drive and in many of the more interesting and attractive facets of the child care services and ministries now performed by the Baptist child care agency.

It has been pointed out that "The Village," the popular Yearbook now published and distributed by Village children, was initiated by Mr. Jenkins in 1962 and all nine editions released thus far have been published under his personal supervision and management.

"No publication in Baptist child care during the past ten years has been more attractive to the children under our care, nor more impressive, either to child care experts in other states or to Mississippi Baptist churches, than this Annual, for which Mr. Jenkins is solely and personally responsible," stated Superintendent Nunery.

Mr. Nunery emphasized in particular the part Mr. Jenkins has discharged in landscaping and beautifying the attractive, 75-acre campus of the new Village and revealed that all of the landscaping and beautifying of Village grounds has been accomplished under the personal supervision of Mr. Jenkins.

"In no area has the service of Mr. Jenkins been more valuable," continued Mr. Nunery, "than in his supervision of the public school activities of Village children and in his organization of the finest program of counseling, home study and tutoring known to me anywhere."

"The large number of dependent boys and girls from the Village who have graduated from high school and successfully attended college during the past nine years is attributable, in large measure, to the talent and dedication of this Christian friend of children."

Mr. and Mrs. Jenkins were honored at retirement at a reception at the residence of the Village superintendent, attended by hundreds of friends, including all the staff and children at the Village. Lovely gifts were presented on behalf of the Trustees, the staff and the children.

In retirement, Mr. and Mrs. Jenkins will live in their private home in Jackson, where they are members of and officers in Parkway Baptist Church.

Birmingham Church Takes Steps To Bar Negro Members, 240-217

By Jack Brymer
and
Jim Newton

BIRMINGHAM, Ala. (BP)—Members of the First Baptist Church here took the first step in what is apparently a move to prohibit Negroes from becoming members of the all-white congregation.

By a 23 vote majority (240-217), members of the church defeated a substitute resolution proposing that all applicants for membership be considered on an individual basis without regard to race or color.

The action leaves undecided, however, whether or not to accept as members a Negro woman and her daughter, reached by the church's ministry to people living in the immediate neighborhood, along with four other candidates for membership.

No one seems to know at this point what will happen next.

Mrs. Winfred Bryant, and her 11-year-old daughter, Twila, have been waiting along with four other candidates for membership since mid-July for the church to vote on their acceptance, which must be approved by a two-thirds vote of the church. Twila, who had been involved in a tutorial program by the church, came on professional of her faith in Christ.

The vote on the resolution rejecting acceptance of all applicants for membership without regard to race or color came as a substitute to a recommendation of the deacons calling for church business conferences concerning Negro membership, and asking that "all six candidates remain under the watchcare of the church pending a decision by the congregation."

In addition to the six persons who have been waiting since mid-July for action, 18 persons have sought membership in the church since that time. None has yet been accepted.

The substitute resolution was offered by Dr. Byrn Williamson, a physician who has made several summer trips to work on foreign mission medical projects.

Two successive Wednesday nights, Aug. 26 and Sept. 2, were spent discussing the recommendation of the deacons and the substitute motion by Dr. Williamson.

The strain of continued debate was apparent on the last meeting, when a call to end debate and vote on the main resolution passed by a two-thirds majority after only two members had spoken for one hour on the resolution in the Sept. 2 meeting.



Clarke Librarian Is Hong Kong Native

The new librarian at Clarke College is Thomas W. Sin, above right. A native of Hong Kong, he is the son of Mr. and Mrs. Cho Yuen Sin. His father is a law clerk, or assistant lawyer, in Hong Kong. Mr. Sin attended Hong Kong Baptist College. His connection with Baptists in college led him to consider attending William Carey College, where after three years study he received the B.A. degree in 1965. He entered graduate school at Southern and received his Master degree in library science last spring. He is not married. Mr. Sin succeeds Miss Pauline Davis, who has served as librarian for six years. Dr. W. L. Comper, left, calls attention to the portraits of Mr. and Mrs. Wiley Sanders, in whose memory their son, the late H. B. Sanders of Aberdeen, donated \$25,000 for the library.

The Pastor's Salary

Reprinted from The Baptist Deacon, Oklahoma City
In dealing with the subject of the pastor's salary, there are several things which need to be taken into consideration.

Some think the pastor has a tax advantage. He has none in the matter of housing. Many large companies furnish free housing to their employees. People who live in company houses are not required to report it on their income tax. As to the matter of car expense, anyone who uses his car in his business has the same advantage as the pastor. Most companies pay retirement benefits for their employees. When we study the matter thoroughly we see the pastor does not have any tax advantage.

Many pastors have expenses their church members do not have. There is the matter of the pastor's library. He spends as much money as he can afford on books. The average pastor has to dress a little better than the average working man in his church. Hardly a day goes by that he does not attend some kind of a meeting where he must wear his "Sunday suit". Then the pastor has one extra expense in the matter of Social Security. Other employers pay half of the Social Security cost for the employees. This cannot be done for the pastor. He must pay his Social Security cost himself out of his own taxable income. The church cannot pay it.

The business world is conscious of fringe benefits. All employers grant them. The latest figures tell us employers spend 32% of the payroll on fringe benefits. If a man in industry takes home \$100 a week, then his employer has put an additional \$32 in fringe benefits aside for him.

The church also furnishes fringe benefits in many cases. Every church should have the entire staff in the annuity program of the Southern Baptist Convention. This program provides for retirement income as well as protection for the family in the event of the death or disability of the husband. The Annuity Board recently offered their new Group Life Insurance program. The pastor cannot buy this insurance for himself as the Annuity Board cannot sell insurance to an individual but they can make it available to the churches for their employees. Most employers also pay for hospitalization

protection of the employees. The church may also do this. Since the pastor must pay his own Social Security, this should be taken into account.

This brings us to the question as to what a pastor's salary should be. Is it possible that some are overpaid? If you happen to have a lazy preacher, you are overpaying him no matter how small the salary. If you have a pastor who does not make the best preparation possible for his pulpit messages, you are overpaying him. That is his primary responsibility. If a pastor does not love his people, he is overpaid. It is indeed a rarity to find such a man in the pulpit. Most of our pastors give their best effort to the Lord's work.

Is it possible that some of our pastors are underpaid? A pastor is underpaid if he cannot live on the same economic level with his people. A pastor is underpaid if he cannot pay his reasonable bills. A pastor is underpaid when he cannot meet an emergency expenditure. If you have to take an offering for your pastor when he goes to the hospital, then you are not paying him enough. A pastor is underpaid when he does not have a salary which allows him to save some money. He should be able to save something for an emergency or a "rainy day". Any time a church can do better, it should do better. Unless your church is doing the best it can in the matter of salary, your pastor is underpaid.

Salary Should Be Understood

When a church calls a new pastor, the salary should definitely be understood. Fringe benefits should be designated. Every church should furnish the total annuity program for its pastor and the entire staff.

As a matter of policy, a church should give cost of living raises each year as necessitated by economic conditions. Unless your church has increased your pastor's salary each year, you have actually cut his salary because his buying power has decreased.

Starvation wages produce starvation service and programs. No man does his best when he is barely "getting by". A generous salary will stimulate any man to do better.

Few indeed are the churches who overpay their pastors. There are perhaps some churches that underpay their pastors. Serious consideration should be given to this matter from time to time.

Impressions Of The Philippines

By Mrs. Bob Simmons, Meridian

Our trip to the Philippines this summer was a rare privilege for my husband and me. For all of us participating in the Baptist New Life Crusade there, it was a real opportunity and challenge. And for this pastor's wife it was a dream come true.

Because of my love and concern for mission work, seeing our Baptist work first hand was a real thrill for me. Our Southern Baptist work in the Philippines was begun in 1949 by displaced China missionaries, and has grown in these twenty years to 146 churches and 122 chapels and preaching points. The Filipino people are most receptive to the Gospel message, and after becoming Christians they are usually faithful church members and hard workers. About 170 national pastors (many of them trained in our Bible School and Seminary there) work alongside about ninety Southern Baptist missionaries who are investing their lives in this beautiful country.

My brother and his wife (Dr. and Mrs. Paul Johnson) are two of these missionaries, and naturally I enjoyed being in their home and seeing their work in the Mati area in southeast Mindanao. We had not seen them for almost two years, so the days spent with them and their two young sons were precious and enjoyable ones. Paul is now serving as field evangelist, but they will move to nearby Davao City in November, where he will teach Bible in the Mindanao Baptist Bible School.

The other missionaries in Mati are medical personnel working in our Baptist Hospital, Dr. and Mrs. Charles Norwood from Louisiana and nurse Dee Oliver from Arkansas. Their enthusiasm and joy in their work was typical of all the missionaries we met in the Philippines, and we were impressed again with the need to give them our very best support in prayer, gifts, and more missionaries.

The Mati Baptist Hospital is a story all in itself. Built about fourteen years ago when Mati was so remote that supplies had to be brought by boat, it is the only hospital of any kind in the entire province of 250,000 people. The 30-bed hospital is a one story frame construction — not very large — but the number of outpatients seen here every day is astounding. The Filipino doctors and nurses and other staff members working there were an inspiration to us as we saw their dedication. I wish that every Southern Baptist could attend a morning watch service which is held in the main corridor every morning at 7 o'clock. The singing is lifting, the testimonies and messages moving, and their joy in Christ unmistakable. Patients can hear the services (some can see from the wards) and many people hear the gospel for the first time here.

The friendliness and charm of the Filipino church members is another impression that I shall never forget. We found the Filipinos to be lovely people — small, graceful, hospitable people with beautiful smiles and beautiful manners. Most of them are poor, and even the most fortunate lack many of the comforts we take for granted — but they seem to get real joy from Christian fellowship and worship, even in rustic buildings with backless benches.

Their singing is enthusiastic and joyful, and they never seemed to tire during the long song services. Very few of them read music, but they

sing well even without an instrument. For our Crusade services, we took a portable pump organ each night, and they considered it quite a treat. After the services I was always surrounded by children who wanted to see the organ "up close."

The Presence of the Holy Spirit could be felt in the revival services as numbers of people made professions of faith each night. Many of the Christians showed a real concern for lost friends in the service. During one of the invitation times at the Calapagan Church, I saw grown men turn to the wall and weep as one of their friends made a profession of faith. Following Christ makes a real difference in their lives.

The hospitality in the homes of the Filipinos was a wonderful thing to experience, as they gave us the very best they had (perhaps at a sacrifice) and seemed genuinely interested in our impressions of their country and its customs. The beauty of the country is hard to describe, but to say that it is green and lush and tropical may help. The blue ocean is always nearby, because the country is made up of 7,000 islands and there is always a beach not far away. Many of the customs are unusual and quaint, and it is a common sight to see women carrying loads on their heads or washing clothes in the river. The main food is rice with occasional meat dishes, and on rare occasions lechon (roast pork) is served. We enjoyed one of these occasions at a wedding

feast in a nipa hut up in the mountains, following the wedding at the Tagaibo Baptist Church. Paul sang "O Promise Me," I played the pump organ (the traditional Mendelssohn and Wagner marches) and we four were special guests at the wedding feast. It was an unforgettable experience.

Our trip home took us through Hong Kong, where we had the privilege of seeing some of our Baptist work there and seeing the sights of this unique British port city. We also went to the Baptist World Congress in Tokyo, where we attended missionary Curtis Askew's church and enjoyed fellowship with the Askew family. But most of our time was spent in the Philippines, where we made so many new friends among those gracious people, and it was in those lovely Philippine Islands that I left a part of my heart.

Two Board Staffers Accept New Posts

ATLANTA (BP)—Joseph R. Estes and Travis Lipscomb, both staff members of the Southern Baptist Home Mission Board with offices here, have accepted new positions, effective Sept. 30.

Estes will be pastor of First Baptist Church, DeLand, Fla., and Lipscomb will be a public social worker in California.



"New Testament In Today's English" Available In Cassette Recordings

Rev. William W. McNeill (left), pastor of Trinity United Methodist Church, Anderson, South Carolina, accepts delivery of the first set of new cassette recordings of "Good News for Modern Man" from Newell Floyd of Magna-Tech Corporation, Opelika, Alabama, producers of the recordings. Mr. Floyd is explaining the versatility of Magna-Tech's "Electronic Reader," a cassette player-recorder for use with the recordings. Mr. McNeill placed the first order for these recordings of the New Testament in Today's English Version. These recordings will be a boon particularly to elderly persons whose eyesight is failing. For further information about them, write Magna-Tech Corporation, 2300 Ampex Avenue, Opelika, Alabama 36801.



"Mission 70: An Explosion Of The Spirit"

"Mission 70: An Explosion of the Spirit", a filmstrip highlighting this first-of-its-kind meeting, is now available at Baptist Book Stores. The 82-frame film was produced and released by the Audio-Visuals Department of the Southern Baptist Home Mission Board. Mission 70, a conference on world missions and church related vocations, was held at Atlanta's Civic Center Auditorium, Dec. 28-31, 1969, with more than 4,500 people attending. The meeting was sponsored jointly by the Home and Foreign Mission Boards; the Sunday School Board; Brotherhood Commission; and Woman's Missionary Union. Also a book, "An Explosion of the Spirit," the official pictorial record of Mission 70, has just been released. Song lyrics, poetry and much of the dialogue that was Mission 70 are recaptured in the book. Requests for the book should be sent, along with \$2.50, to: Mission 70; 1350 Spring St. N.W.; Atlanta, Ga. 30309.

NEWS BRIEFS

He Walked The Line

Dr. Max Rafferty, Calif. Supt. of Public Instruction has "lifted his hat" to singer Johnny Cash. In a deserved tribute to the long-haired folk singer, Rafferty quoted Cash as saying "No" the other day. Loud and clear! "Johnny," Rafferty says, "doesn't sing like a retarded adolescent, mouth-ing quasiboscenities. Nor does he sing like a rock soloist, all shrieks and twitches. Like a man. That's how he sings, and that's a switch these days." "So hot is Johnny," Rafferty says, "that Hollywood latched onto him recently and signed him to a movie. It's a Western and in one of the sick scenes which are corrupting and killing a time-honored American art form, the script called for the hero to show up in a bedroom with a naked prostitute."

"Johnny had a choice. He could do what other so-called stars are doing today, shrug his shoulders, mutter something about 'changing standards' and do the scene... or he could do what some other stars have done..."

Johnny Cash said "No. I couldn't do that scene," he is quoted as saying. "How could I do that and then record an album of hymns? Or talk on my television show about what religion means to my life? Why, I'd be a hypocrite."

Rafferty says the producers conferred and smirked thinking Cash would come around. They didn't know their man. When it came to the "confrontation" Johnny had his way. Rafferty concludes his tribute by stating, "You walked the line."

1,700 'Revolutionaries' Heading Back To Campus

ARROWHEAD SPRINGS, Calif. (EP)—1,700 "revolutionaries" have just completed intensive training in how to live and share the vitality and dynamic of the Christian life at Arrowhead Springs, a former Southern California resort.

Campus Crusade for Christ climaxed its three weeks of staff training with a dedication service Friday night Aug. 7 at 8 p.m. at Arrowhead Springs. All of the American staff, a few of the international staff and 540 new staff members gathered for intensive training to enable them to make an impact for Christ on campus and in cities throughout the world.

Dr. Bill Bright, president and founder of Campus Crusade for Christ and main speaker at the dedication service, said in his talk, "These have been busy but eventful weeks of training. This dedication service marks the end of training, and the beginning of an adventure which will help to introduce hundreds of thousands of men and women to a whole new way of life—a life of love, peace, purpose, joy and power through the resurrection power of the Lord Jesus Christ. I believe that spiritual revolution has already begun that will sweep America and the world and help to fulfill the Great Commission of our Lord in this generation."

U. S. Crime Rate Up

WASHINGTON, D.C. (EP)—The crime rate in the United States during the past decade has risen by 148 per cent, according to the Uniform Crime Reports — 1969, which are issued by the Federal Bureau of Investigation. The National Crime Index or rate, according to the report, rose 10.6 per cent over 1968. The report showed that the crime rate, or number of crimes for each 100,000 persons, was 2,471. In 1968, the rate was 2,234.3.

The report was released here by U.S. Attorney General John M. Mitchell. In noting that serious crime in this country had increased 148 per cent in the 60's, Mr. Mitchell said that the rate of increase had slowed in 1969.

Membership Decline Noted

GENEVA (EP)—The Lutheran World Federation has reported a slight drop in church membership last year, due mainly to a decline in East and West Germany. Churches in East Germany showed the most startling drop. It said Lutheranism, the third largest grouping of Christians after the Roman Catholic and Eastern Orthodox Churches, still had more than 75 million members in mid-1970.

Membership in the United States rose slightly to just over 9 million. Latin American membership declined 4 per cent to just over 1 million.

"Country Crossroads" On Military Network

Country Crossroads, the Radio and Television Commission's weekly half-hour country music program, has been accepted for broadcast on the American Forces Radio Network. Commission officials have announced.

The program, carried by about 200 commercial radio stations, will be heard over the military network's 300 stations on 13-week cycles, alternating with "MasterControl."



People Rarely Do More Than
They Are ASKED To Do!
ASK Your Members To Tithel
Plan To Do It NOW!

McKay Resigns As Arizona Executive To Enter Pastorate

PHOENI, Ariz. (BP)—The executive board of the Arizona Southern Baptist Convention accepted the resignation of its top executive, Charles L. McKay, elected Roy Sutton of Phoenix as acting executive secretary; and named Irving Childress as the state convention's weekly newspaper editor.

McKay, executive secretary of the 70,000-member convention for the past 14 years, resigned to become pastor of the First Southern Baptist Church, Scottsdale, Ariz.

In resigning, McKay indicated he "had it in his heart for some time to get back to the cutting edge of the pastorate in the local church."

Sutton, the associate executive secretary of the convention, becomes acting executive secretary until the convention's board elects McKay's successor.

In a "retrenching" action, the board voted to combine the Sunday School and student work programs, under the leadership of Harvey Kimbler, and to combine the roles of the state evangelism secretary and state paper editor.

Irving Childress, former evangelism and student work director for the convention, becomes editor of the Arizona Baptist Beacon, the weekly newspaper of the convention, in addition to his work as evangelism secretary.

MC Ministers' Wives Plan Family Cookout

The Ministers' Wives Association of Mississippi College will hold its first meeting of the school year with a family cookout on September 15, at 6:00 p.m. in the college grove across from the Fairmount Ministerial Apartments. The food and drinks will be furnished. This will be a chance for the ministers' wives to meet many of the professors and their wives with whom their husbands will be associated this year. All ministers' wives and their families are urged to attend this cookout. They are not obligated to join.

The theme this year is "... An Help Meet for Him." The Association has been extremely fortunate to get an excellent agenda of speakers. For instance, Dr. Jim Hendrick, a noted pediatrician in Jackson, will head a panel on "In Rearing Ministers Children"; also serving on that panel will be Miss Caroline Madison, an associate with the Mississippi Baptist Convention Board, in charge of Nursery through Junior ages in Sunday School. The club will meet in the homes of various faculty wives in Clinton. In January the meeting will be held in the home of Dr. and Mrs. Lewis Nobles. In November they will meet in the Hinds County Extension Center to have a program on the subject, "In Putting Her Best Foot Forward."

The Association is working on several projects this year. The main one is to provide a scholarship fund for a minister's wife attending Mississippi College.

Church Bond Organization Folder Available

Churches and religious institutions contemplating loans or the issuance of bonds will find useful information in a brochure recently published and made available, as a public service, by NACIFO (National Association of Church and Institutional Financing Organizations, Inc.). Copies of the brochure titled This Is NACIFO may be obtained, without charge or obligation, by writing: NACIFO, Office of the Chairman, 2312 West End Avenue, Nashville, Tennessee 37203.

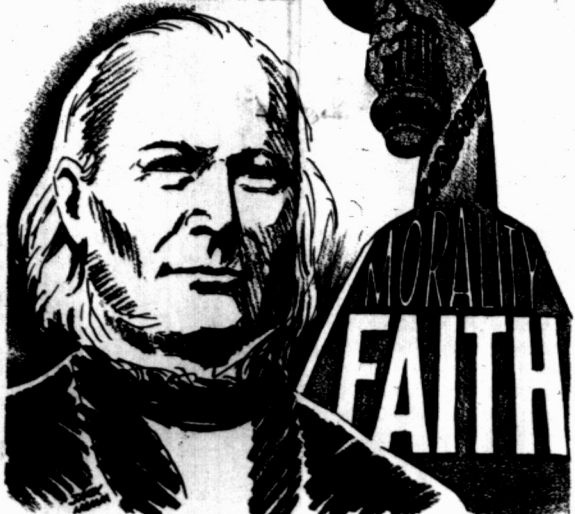
NACIFO, a self-regulatory organization, is dedicated to "the service of financing non-profit corporations with fair practice methods adopted for the protection of both borrower and investor."

The brochure sets up specific criteria by which churches and other religious institutions may evaluate lending firms. Details are given explaining how NACIFO is seeking to work with churches, religious institutions, and denominational leaders, as well as cooperating with governmental regulatory agencies in an effort to maintain high standards and equitable principles in business.

In addition to NACIFO's Rules of Fair Practice and Pledge of Conduct to which all member firms are committed, the brochure also lists the name and address of each member firm.

THEY ARE INSEPARABLE

"LIBERTY CANNOT BE ESTABLISHED WITHOUT MORALITY, NOR MORALITY WITHOUT FAITH." — MORRIS DEWEE



THE BAPTIST FORUM

Pastor Defends Baptist Sunday School Board

Dear Editor:

We have often heard statements implying that the Baptist Sunday School Board is some vast, impersonal, denominational machine dispensing books, literature, and other materials often filled with insidious error, and therefore it must be kept under constant surveillance. The impression is often left by its critics that the Baptist Sunday School Board is often left by its critics that the Baptist Sunday School Board is an enemy of biblical truth and that the churches must be on constant alert lest this monstrous agency destroy our Bible, our church, and our denomination.

I am of the opinion that the time has come for someone to pull back the veil, and reveal the truth about this agency so that our people may know its identity and purpose.

Thus, I raise the question, "What is the Baptist Sunday School Board?" More properly framed, the question is, "Who is the Baptist Sunday School Board?" According to the preamble of its bylaws, the Baptist Sunday School Board is "an agency of the Southern Baptists Convention subject to the constitution, control, and instructions of the Convention. The Board operates under powers delegated by the Convention."

The charter of incorporation provides that the Southern Baptist Convention shall "fix the number of Board members within the limits provided by law and has the authority to elect the Board members." Thus, the Southern Baptist Convention elects the Sunday School Board which is composed of sixty-seven members, divided almost equally between pastors and laymen. Each of twenty-six state Baptist Conventions has one or more representatives on the Board.

The chief purpose of the elected Board is to "establish the policies to be administered by its executive and administrative officers." The purpose of the Board, further, is to "develop program suggestions and materials for Bible study and Christian training, publish and market church literature, books, music, films, and supplies, and provide field services to assist churches, associations, and state conventions in their work in harmony with the great doctrines of the Bible and the purpose of a church."

The Board meets semiannually, and through its elected officers and committees, and also as a full board, hears reports on and examines all phases of the agency's work. An Executive Committee meets monthly to give even more detailed attention to all areas of the Board's work. The Board elects the Executive Secretary-Treasurer, all staff officers, division directors, department heads, book store managers, and assembly managers. The Board also adopts the annual operating budget of the agency.

Who are these people responsible for the election of the executive and administrative personnel of the Baptist Sunday School Board? Who are these who determine the policies and approve the programs of the Board? They are the sixty-seven people elected by the Southern Baptist Convention upon recommendation of a Convention Committee. They are pastors and laymen known in their respective states as being dedicated Christians, doctrinally sound, faithful to the Bible and loyal to their churches and denomination.

The executive and administrative personnel, as well as all heads of departments and divisions of the Board, have been selected because of their dedication to Christ and their loyalty to the Bible, the church, and the denomination.

The convention-elected Board has broad authority for electing key personnel, and for determining overall policies. However, it is obvious that the sixty-seven Board members cannot give attention to every minute detail in the vast and complex operation of the Board; nor can they read and censor every periodical and every book produced by the Board. For the Board members, or even for the editors, to allow the printing of only those materials which fit into their own personal theological mold would be a most dangerous state of affairs. It is essential to maintain a climate in which the writers find a freedom of expression for their viewpoints even when there is a divergence of opinion in the interpretation of the Bible.

The church program organizations often invite pastors, laymen and lay women, professors in Baptist colleges and seminaries, editors of state papers and members of state convention agencies to write certain lesson materials for the various periodicals. These are members of local Baptist churches who have proved their ability as writers and whose loyalty to the Bible is not in question. Thus, every line published in our Sunday School and Training Union quarterlies has been written either by college professors, seminary professors, denominational employees, pastors, or laymen who are members of local Baptist churches.

If falsehood and error are being disseminated by these periodicals, as some charge, it is being written and/or edited by individuals who are members of our churches, pastors of our churches, teachers in our colleges and seminaries, editors of our papers, or members of our Boards and Agencies.

It seems strange that criticisms and charges are seldom brought against any of these as individuals for being ultra-liberal, or heretical in their beliefs. The charges are always generalized insinuations that "the Sunday School Board" is too liberal, not true to the Bible, etc. Christian honesty and fairness should compel the critics to be specific in their charges, naming the individual heretics, if any, and not case a spurious shadow upon the hundreds of dedicated, Bible believing people who are connected with the Board.

Each individual writer is identified in the periodical for which he writes; therefore the identity of individual writers is not unknown. An impersonal organizational "Board" cannot be either biblical or non-biblical, liberal or conservative, orthodox or unorthodox, except as INDIVIDUAL PERSONS are thus classified. Therefore, my plea is for the cessation of generalized aspersions against an impersonal "Board." If specific literature is non-biblical, let it be identified by title, date, and author. If a certain writer is not being true to the Bible let that individual author be identified and let specific charges be made. Then the Convention, the elected Board members, the executive and administrative officers, the trustees of institutions, the local church, or whoever is responsible for the employment of that individual can deal with him with respect to the charges made.

It is enigmatic that the trustees of the Baptist Sunday School Board are asked to take strong action against college and seminary professors, among others, for writing certain materials published by the Sunday School Board, when college and seminary Boards of Trustees are not asked to take any such measures against the same professors for teaching the same ideas in Southern Baptist college and seminary classrooms! It should be emphasized that there is a possibility that a certain writer may



A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

I have a tribute to pay. And as I pay it to one lovable Christian doctor, I pay it to his tribe — all Christian doctors — my family loves and those other families love.

I choose this particular doctor because he has now exchanged his place as doctor for the place of patient. But more than that, I choose him because I love him for the way he understood my mother-heart, James's daddy-heart, and Bobby's little-boy heart, three hearts upset and afraid, waiting to see what Bobby's future would be. Dr. Onnie P. Myers made his brusque way into our hearts and knew what to do for all three.

Late one July Saturday afternoon in 1965 Dr. Edmund Whitfield, our family doctor in Florence, knew that Bobby needed the care of a urologist. Dr. Edmund sent us to several specialists during the nearly eight years he cared for our family, but no specialist ever argued Edmund's diagnosis or changed his treatment. Some percentage, huh? Some doctor!

Soon after Edmund called Dr. Myers to give him the facts and his opinion, the phone at our house rang and Dr. Myers' voice, very personally concerned, said, "Mama, you have some trouble with your little boy?" "Yes," I said. "Well, I have a nice room for him at the hospital, and I'll be there when you get there." I said, "You mean now?" "Yes. We will need to do a lot of tests next week. If we wait until Monday we might not get a room. I have one now. Better bring him on up now, Mama." "May I stay, too?" "I spect so, Mama."

I never quite understood why his use of the word Mama affected me so, but it did. I think I heard him say to me in that one word, "I know you are Bobby's worried mother, and I understand." It seemed to add, "I'm worried, too." I was not a name or number on an information sheet to him. I was "Mama," and his patient was my child.

His manner on the phone (we'd never met him) was as firm, gentle and kind as a favorite uncle's. Yet he was every once a man—and one with a heart—in charge.

At the hospital James remained "Brother Fancher," but there was no mistaking the communication between Dr. Myers the father and Brother Fancher the father.

be true to the Bible even though his interpretations may differ from those held by the individual critic. Dedicated Bible scholars often differ greatly on the interpretation of a given portion of the Bible. Therefore no one person among us should be naive enough to claim that he has all the light available on the scriptures.

If heresy is being taught by any person affiliated with the Sunday School Board (or any other Board or Agency) let us identify it, isolate it, condemn it, and remove from his position the person who is teaching it. If the critics will not, or cannot, identify and personalize the heretic, let them cease generalized criticisms or charges which greatly hurt the work of the Baptist Sunday School Board and other Agencies of our denomination which are doing the Lord's work.

W. Levon Moore
First Baptist Church
Pontotoc

EDUCATION
WHAT'S HAPPENING

THE EDUCATION COMMISSION, SBC

Not Just a "Campus Crisis"

The upheaval in the colleges is more than a mere "campus crisis," President Nixon has been advised, and should be approached by the government as a "national emergency." In the aftermath of the college disturbances last spring, President Nixon asked two university leaders — Chancellor Alexander Heard of Vanderbilt and President James E. Cheek of Howard — to report the views of young people and others in the academic community. From several memorandums, recently made public, here are highlights of what the two administrators said:

1. The campus disorders reflect not a "temporary, aberrational outburst by the young," but a serious "national emergency." Although higher education may share responsibility for student unrest, the administrators explained, that "should not obscure the role of federal policies."

2. Student dissatisfaction runs deep. Many conservative and moderate students — not to mention those of the political left — have a "significant lack of confidence" in the United States.

3. The war is the "salient issue, though not the only issue," of campus protests. Mr. Heard predicted that the war's end would "reduce the volume and volatility of campus dissent." Speaking of black students,

Nearly a week's worth of tests were necessary to confirm the suspected diagnosis—a form of Bright's Disease. During these days Dr. Myers knew just how to relate to Bobby. None of us was allowed to pamper each other or ourselves. We were expected to care for each other in composure and dignity.

Dr. Myers is not the world's most willing dispenser of medical information, but his explanation of Bobby's illness and of the care necessary for recovery was spelled out in brief, certain, demanding terms. We understood them, we followed them, and complete recovery was realized.

Without putting it into so many words, Dr. Myers made a subtle contribution to our philosophy of life. Namely, that every Christian family has the ability to live with its joys and sorrows, its capabilities and limitations, as individuals and a unit. He sent us home from the hospital confident that following medical treatment and abiding by God's principles would see us through this crisis.

I'm sure he never figured that what he said to us came through to me in almost sermon form, but it did. James and I don't have a pastor, you know, so I sort of added "pastor" to "doctor" when I thought of Dr. Myers, for I had investigated him and found that he was a devoted Christian.

He would not let us pay him, so, at Christmas-time we sent a tiny token of appreciation in the form of flowers to be selected by his wife for whatever Christmas entertaining she might want them. In January Bobby was back in the hospital — this time with a kidney stone. Dr. Myers again took superb care of us all. And he even took the time to bring, for us to see, pictures of the flowers which graced his family's Christmas-dinner table. His appreciation made us feel so good.

Now we want him to have this bouquet of words, this love letter from a family whose life is richer not only because of his medical ability but because of the Christian framework in which he used that ability.

To you, Dr. Myers, I express loving appreciation for the part you had in making this woman's world easier at one of its hardest times. I doubt that there are crowns big enough to hold all the stars you and your colleagues deserve for such deeds. But I am sure that our marvelous God will come up with something suitable.

ON THE MORAL SCENE

CHRISTIAN LIFE COMMISSION, SBC

WASHINGTON (AP) — U. S. manufacturers are turning out hundreds of thousands of cheap but deadly handguns known as "Saturday Night Specials." It's all perfectly legal, and federal officials can't agree on what to do about what one of them termed "a mammoth problem." Figures by the IRS indicated domestic production of the weapons which figure so frequently in Saturday night holdups and other crimes rose from 90,000 in 1968 to 700,000 in 1969. Meanwhile, according to FBI statistics, the number of gun deaths and assaults is rising dramatically. The use of firearms in murders is up 80 percent over 1964 and in aggravated assaults it is up 143 percent, the FBI's crime statistics for 1969 showed. Handguns were used in 51 percent of the murders in 1969, the FBI said. "All you have to do is pick up a shooting magazine and look at the number of guns for sale for \$6.95 or \$10," one official said. "There are just so many of them you can't keep track of them."

(By Mark Brown, Nashville Tennessean, 8-19-70)

however, Mr. Cheek warned that there would have to be "some accompanying dramatic attention to their historic problems" — or their "cynicism and distrust" would continue.

4. "Feelings of fear and persecution have developed among students in general," wrote Mr. Heard, adding to a feeling of "immense skepticism" toward the Federal Government.

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The Unfinished Task

Missions in Mississippi? State missions? How can state missions be needed when Mississippi has a larger percentage of Christians, and even of Baptists, than almost any other state in the nation? We have churches located within reach of almost every person in the state, and in some areas there are more churches than can be adequately supported. Missions in Mississippi? Surely someone must be kidding!

The above may be the natural reaction of those who are unfamiliar with the actual facts concerning the spiritual needs of the state. Those who really are familiar with all the work, however, know that Baptist witness and mission work in the state is an unfinished task.

Evangelism must be recognized as an unfinished task when there still are hundreds of thousands of unsaved people.

Establishment of new churches and missions must be seen as an unfinished task, when we consider the spreading suburbs of some of our cities with masses of people moving into areas now unchurched.

The strengthening of the churches, both large and small, urban and rural, is recognized as an unfinished task, when we consider now that strong Sunday School, Training Union, W. M. U., Brotherhood, Music and Stewardship programs are needed in every church.

The outreach to minority groups is an unfinished task, for so many of them are yet unreached for Christ.

The cooperative work with National Baptists is an unfinished task, for this largest racial group

in our midst needs so much assistance in ministry to the masses of its people, in this time of unrest and change.

Student ministries, youth ministries, special group ministries, and all of the other witness being given in numerous areas, present an almost unlimited challenge.

No, the state mission task is not finished. Through all of the years of Mississippi Baptist history our convention and churches have been giving witness in the state. But every year brings new needs, and new opportunities.

It is because of those needs, that the Convention Board must continue to press forward in state mission witness. Well over a million dollars out of state convention receipts are used in state mission work. Because the budget income does not supply all of the needs, churches and individuals of the state are given the opportunity each year to make a special offering for the support of this state-wide ministry. This year the goal is \$100,000. That is a large sum, when we consider what it can accomplish in Christian witness, but it is a small goal in the light of our membership. With more than a half-million Baptists in Mississippi this offering goal amounts to less than 20c per member. Surely, we can reach that. However, many people will not be able to give, or will forget to give, so others of us must do more.

Let every individual and every church have a worthy part in the 1970 State Mission offering. We will strengthen Mississippi Baptist witness and glorify the Lord by doing it.

Another Commendable Step

The Sunday School Board has taken another wise and praiseworthy step in its effort to carry out the expressed will of the Southern Baptist Convention. No board has shown a finer attitude in moving quickly to do what the convention has requested. If every other Southern Baptist Convention board would show a similar attitude, problems which have been disturbing the convention for the past several years all quickly would be resolved.

The latest action of the board is the announced appointment of Dr. Leo Eddleman to serve as "doctrinal reader" for all materials published by the board. We presume that this refers to all curriculum materials and books, since it probably would be impossible to read every methods pamphlet or book issued by the board, and that hardly is necessary since the doctrinal problems would not be raised in them.

We do not know of any action taken by any board in recent years that will do more to give unity and general acceptability to the materials published by the board. When there are dozens of editors and hundreds of writers involved in producing the publications, it is natural that doctrinal problems can arise. When one person has the responsibility for taking an over all look at the materials, he will be able to quickly see where problems appear, and where questions will be raised, especially as they relate to the matter of making the materials "consistent with and not contrary to the statement of faith" of the convention.

This actually is not an unusual

or new position. One of the largest independent publishers of Sunday School literature in the United States, uses a "Doctrinal Editor" whose sole responsibility is to examine all materials published by that company, watching to see that published materials conform with the companies' statement of faith.

This new position at the Sunday School Board will not supplant the work of the editors, but simply provide assistance for them in helping make Southern Baptist literature meet standards of doctrinal acceptability desired by Southern Baptists.

Not only is establishment of the position a wise one, but the choice of the man to fill it is equally commendable. Dr. Leo Eddleman already has proved himself to be one of the outstanding scholars among Southern Baptists. As pastor, missionary, seminary professor, college and seminary executive, denominational servant, and as author, he has served Southern Baptists long and in a worthy manner. He knows the Bible, he knows Baptist doctrine, and he knows Baptists. Because of this he is aptly fitted for this new position. It is our opinion that he may fittingly climax an illustrious career, in service to Southern Baptists in this new office.

While we are conscious that some Southern Baptists will not approve of this move by the board, we are of the opinion, that across the convention there will be a general wave of approval of this action. It will bring a new surge of support and full trust of the board in its work. We thank God that the appointment has been made.

"QUOTABLES"

Selected by the editor from contemporary thought and opinion

We are a nation of pill-takers. The average child becomes well acquainted with a pediatrician long before he can walk or talk. He is introduced to nice, beautiful, usually pleasant-tasting medicines which can make one well from whatever it is that causes the pain.—William S. Garmon in "How to Fight the Drug Menace," a Broadman book.

God acts in Jesus Christ to meet every basic human need. All of the destructive emotions that cause people to be unhappy have their cures in the positive emotions that Christ makes possible.—Joseph F. Green in "The Bible's Secret of Full Happiness," a Broadman book.

We may continue to defend with all zeal what we believe is so, but along with that zeal let there also be loving tolerance of our differing brethren's views. It is one thing to express hearty disagreement with a fellow-believer's affirmations; but it is another to despise in our hearts that brother-in-Christ.—George H. Clement in "The ABC's of Prophetic Scriptures," a Broadman book.

THE BEST EXECUTIVE is the one who has sense enough to pick good men to do what he wants done, and self-restraint enough to keep from meddling with them while they do it.—Theodore Roosevelt

IT IS BETTER to have one man working with you than three men working for you.—John Luther

NO ONE EVER finds life worth living. One always has to make it worth living.—Richard H. McFeeley

September 13-16: State Mission Season Of Prayer

By Anne Washburn McWilliams

"Mississippi—The Trumpet Soundeth" is the theme, and September 13-16 is the period which this year has been designated as the Mississippi State Mission Season of Prayer. The state mission budget is printed on page 1 of this issue. As representative of the widely varied program of state missions, only a few areas have been chosen for discussion here.

Lay Evangelism In Mississippi

The theme, "Mississippi — The Trumpet Soundeth..." carries an evangelistic note. "More and more emphasis is being placed on lay witnessing," states Rev. Roy Collum, director, Evangelism Department, Mississippi Baptist Convention Board.

From the place where they stood, Jesus commanded His followers to go and to begin witnessing. From the place where he is in Mississippi, every Christian can help to evangelize his own state. In Mississippi, it has been estimated that there are at least 800,000 people who have made no profession of faith in Christ.

What is a witness? Fritz Ridenour in TELL IT LIKE IT IS, said, "Many Christians have heard all their lives that a good Christian should witness... And so they go out and try to witness to someone in their OWN strength—out of a sense of guilt or regimented duty. Or what is more common, they do nothing at all... Witnessing is not all talk or all action. It is a combination of both... It is not a spiritual chore or a mechanical religious exercise. A Christian witness, or to be more correct, testimony, is the sharing of the person of Christ with another person."

To share Christ and to give one's testimony, one must first have something to give. D. J. Kennedy in EVANGELISM EXPLOSION, writes, "If you cannot tell someone that Christ has saved you, you need someone to lead you to conversion. This is not to say that you must know when you were converted. However, you must know if you have been converted."

The Christian woman can conduct informal Bible study in her home at coffee-time. Or Christian couples can bring groups together in their homes on a week night for discussion and study of the Bible.

In California, Mary Ann prayed that she might be more useful. She began a Bible study group in her home one morning a week, inviting her neighbors and friends, phoning some, visiting some. They in turn began to ask others. During a year and a half, eighty different women came to her home, and many were introduced to Christ for the first time. At first, a missionary friend of Mary Ann's led the Bible study. After the missionary had to return to her field, Mary Ann led.

She served coffee and rolls or doughnuts; neighbors sometimes helped with refreshments. After a short get-acquainted chat, they would begin the Bible study, reading passages from the Bible and discussing their meaning. A Jewish guest came and listened intently. Then one day she said, "I am convinced that Jesus was the Messiah." One morning a Catholic lady said, "I have to go home and get my Bible to see if the third chapter of John is the same in it." When she saw that her Catholic Bible in John 3:3 said, "Except a man be born again, he cannot see the kingdom of God," she was convinced. These and many others have found Christ as a result of that Bible study group.

Husbands and wives can hold Bible discussion sessions in their homes. One way to do this is to approach friends and neighbors with the idea: "We have been thinking of having a weekly discussion group in our home. We have noted the increasing number of people who are taking a new look at the Bible and are finding answers to problems they face. If you and some other couples are interested, would you like to come over next Thursday for an informal discussion of some part of the Bible?"

Further details on instituting such Bible study groups can be found in the little book, SHARE YOUR FAITH, by Russell Hitt. Published by Zondervan in paperback for 95 cents, it is available at the Baptist Book Store.

If there is a college or boarding school or private academy in his town, a Christian layman will find plenty of opportunities to witness to students, if he looks for those opportunities.

Writing personal letters can be a means of witnessing. Dr. Roland Q. Leavell once commented, "Children do not receive so many letters as grown people, so personal letters to boys and girls about their salvation are deeply influential upon their impressionable hearts."

Witnessing through the distribution of literature is yet another means of

evangelism. The right type of literature at the right time and in the right place can accomplish wonders. A man or woman who owns a business may keep on hand an attractive arrangement of Christian literature—tracts, good books, and wholesome magazines. The key word here is "attractive."

The Christian may want to slip a tract into the envelope each time he or she pays a bill. The American Bible Society has printed some very attractive Scripture portions in the format of the tract or booklet. Titles of some of these are "Love Is Eternal," "Would You Believe," "The Hour Has Come," "The Way He Taught," "The Eye That Sees," "Are You The One?"

Metropolitan Mission Sites

Mississippi is going through a period of great change. Once a land of farmers and cotton fields and small, quiet towns, it is becoming a state of factory workers and busy growing cities. As the population swells, the need for additional churches becomes more and more urgent.

The U. S. 1960 census reported Mississippi had 2,178,141 persons; by 1965 this figure had reached an estimated 2,226,000, and by 1968 was estimated at 2,358,000.

Members of the 1886 churches co-operating with the Mississippi Baptist Convention (Southern Baptists) in 1968 numbered 526,350, and in 1969 numbered 531,206.

Mississippi's urban population more than doubled between 1930 and 1960. In 1960 more than 60 per cent of Mississippi people lived in farming areas and 40 per cent in towns and cities.

Expanding activity in shipbuilding and oil refining made the port city of Pascagoula the fastest growing city of Mississippi during the mid-1960's.

In addition to Jackson County, as well as other metropolitan areas, DeSoto County (near Memphis) is also rapidly expanding. Southaven in DeSoto County was the largest town to be incorporated in the state during

NOTE: The Cooperative Missions Department of the Mississippi Baptist Convention Board includes in its program a ministry to migrants. Rev. Andrew Foster, missionary to migrants for more than 18 years, now works largely with the agricultural workers near Morton. His work is supported jointly by the Cooperative Missions Department, MBCE, and the Home Mission Board, SBC.

Dr. Foy Rogers, director, Cooperative Missions Department, Mississippi Baptist Convention Board, has made the following statement about this work near Morton.

"As a result of a concern of some of us in our Mississippi Baptist Convention, the Rural-Urban Department of the Home Mission Board, and the two associations, a special study was made of Scott and Jasper Counties in 1968. This study had to do with people who were not involved in our churches who are largely tenants on chicken farms.

"Dr. R. R. Pearce of Mississippi College analyzed the situation. Dr. C. Wilson Brumley, Secretary of the Rural-Urban Department of the Home Mission Board was involved in the study, along with Fred Moore, a business executive in Scott County; Rev. Holmes Carlisle, superintendent of missions for Scott County Association; Rev. Joe Johnson, superintendent of missions in Jasper County Association; and Edistal Phillips, superintendent of education in Jasper County.

"Mr. Moore stated that over 1,500,000 broilers are processed each week in Scott County and that over 400 families are involved in growing chickens. This means that approximately 6,000 people, or about 200 people per Baptist church, are involved in the production of broilers in this county.

"In late 1968 the superintendent of associational missions, moderator, and missions committee chairman of Scott County Association came to the Cooperative Missions Department, re-



"Go Out Into The Highways..."

"And the Lord said unto the servant, Go out into the highways and hedges, and compel them

to come in, that my house may be filled (Luke 14:23). The above scene: Mississippi Natchez Trace.

"Before the World," and "Good News for Mississippi." (Order from American Bible Society, 1865 Broadway, N. Y., N. Y. 10023).

Other tracts may be ordered from the Department of Evangelism, Miss. Baptist Convention Board, Box 430, Jackson, Miss. 39205, or from the Home Mission Board, 1350 Spring St., Atlanta, Ga.

held last March; there were about twenty present that first day, including the children. Within two or three months, at least thirty were enrolled in Sunday school.

At the opposite end of the state, Mississippi Baptists have contributed to the buying of a site for Hernando Chapel, near a new subdivision in north Hernando, where at least 300 new homes have been built within the last year.

First Church, Hernando, Rev. W. E. Corkern, pastor, as sponsor, joined with the people of the chapel and of the association in making the down-payment on the land. In addition, the Mississippi Baptist state missions program provided \$1000 to help buy the site. Mississippi Baptists also are lending a mobile trailer for the mission to meet in, and First, Hernando pays a percentage of the mission's budget each month. Rev. Aaron Lewis moved on the field in May, as pastor.

The mission of first met in south Hernando in an old building that had once been a beer joint. It was absolutely the only place they could find to meet.

One of the three trailer chapels ordered by the Miss. Baptist Convention Board for hurricane-damaged churches was not required by one of the congregations. Thus, it became available to Hernando Chapel.

"We thank all Mississippi Baptists for this help to get our toe into another 'mission opportunity.' This financial assistance and the trailer will mean that the chapel can have a little growing room before assuming a heavy building obligation," wrote Rev. Ervin Brown, DeSoto superintendent of missions.

By June, 1970, there were 114 enrolled in Sunday school, with 60 mission members. Besides the mobile chapel as a sanctuary, an aluminum building was being used for Sunday school space.

The first service at the mission was

At Morton: A Mission Ministry To The Migrants

questing a summer missions worker from the Home Mission Board to serve in the summer of 1969. This worker was granted and Mrs. Holmes Carlisle and Mrs. Cecil Pumphrey, along with others, worked closely with this young lady in doing mission work on some of the chicken farms.

"In the fall of 1969, Rev. Andrew Foster, missionary to the migrants under the Home Mission Board, spoke in East Morton Baptist Church and inspired Brother Pumphrey to launch out in a real missions program in the area of Morton. The story that follows is true largely because of the deep and abiding commitment of Rev. Cecil Pumphrey to lead his church in this ministry.

"Of course, you will understand that the story covers only a small segment of the people who are working in the production of poultry.

"It is our desire that many, many pastors and churches will have a similar experience of committing themselves to doing local mission work as the pastor and church at East Morton have done."

By Cecil Pumphrey, Pastor
East Morton Church

At the time of our World Missions Conference, Rev. Andrew Foster came to speak in our church on migrant work. Our hearts were stirred, and for the very first time I think we really saw what a mission opportunity that we had right here in the Morton area — of the many people who are involved in the chicken industry, feeding chickens, and various things related to that — and we began to realize that many of the people we need to reach here are people of migrant nature themselves, people who need the Gospel. So we got involved in seeking to reach them. Brother Foster came back in November to help us in this work.

We went out and began visiting, just getting acquainted with the people, and found, to our surprise really, that they were interested in spiritual

things, that they wanted to go to church, and wanted to serve the Lord. But due to their schedule on the chicken farms, where they feed chickens ten hours a day for seven days a week, they really don't have much opportunity to get out and go to church. So we decided to take the church to them.

We got permission from Mr. John Milburn Rogers to use a house near one of these chicken farms that belongs to him—to use the house for a place to meet and have a Bible study and teach these people. So we started and called this Chapel No. 1.

The greatest number we have had to attend Chapel No. 1 is 55. We ordinarily have 25-30-35 for our services there. We meet on Thursday nights for "Sunday school" and usually the showing of a filmstrip. Then we meet on Sunday afternoon at two o'clock for preaching service.

Of the many wonderful experiences at Chapel No. 1, one particular family especially brought a blessing to our hearts. There are 13 children in the family. The older ones are away from home, and six are still at home, ranging from 5 to 14 years of age. The fourteen-year-olds are twins, a boy and a girl. One of these boys I would like to tell you about is Cheyenne.

Cheyenne, age 8, is a little fellow who went barefoot most all of the winter because he didn't have any shoes to wear. On several occasions people saw him barefoot at our church, and the hearts of some people were moved to get shoes for Cheyenne. So they gave me six dollars to buy some shoes; and as I started to have him get the shoes on his feet, Cheyenne let out a holler. I asked him what was the matter, and he told me he had sores on his legs. I pulled his britches legs up and found that Cheyenne did have some terrible sores. (This year, fire ants are causing sores. I asked him what he was putting on them, and he said tooth-

paste. I asked him why and he said that was all he had. Then I realized that this was the toothpaste he had received in a health kit we had given him. So we went ahead and got Cheyenne a pair of shoes that would fit him good—high-topped shoes to wear to school; and then one of the ladies that worked in the store gave him a pair of Sunday shoes to wear. The people who owned the store gave him some shirts and socks and other clothes. So Cheyenne was really fixed up. He got him a new coat a few days later — some of these people who owned the store and some of their friends sent him out a new coat — and we really dressed Cheyenne up.

Then one day I went to Cheyenne's home to see the family and talk with them. As I knocked on the door they said, "Come in." I pushed the door open and started to go in and they said, "Don't step on the chickens." Well, there I saw in the living room about a hundred chickens all over the floor—their feed and droppings—cattered all over the floor. I talked with the mother about the chickens being in the living room and the danger of the disease. They all laughed and said they had done this every year and they had never had any disease get started from the chickens there. So I found out that they really did do this every year—they would raise a hundred chickens until they got big enough to put outside so the cock could make it on their own.

We had a good opportunity to minister to children in this family. We saw their behavior change quite a bit. We saw them desire to be cleaner, and to have better clothes. They have since moved to Forest and we have put one of the churches in Forest in contact with the family.

One Saturday while we were distributing clothes at the chapel, a man came down to get some clothes we had given his wife, and some dishes, and I engaged in conversation with him and learned he could play the

New Bible Study Books Available In Book Stores

NASHVILLE — "Youth in Bible Study-New Dynamics" and "Bible Truths for Today," texts for the New Church Study Course, have been released by Convention Press and are available in Baptist Book Stores across the nation.

"Youth in Bible Study-New Dynamics" was written by Manell Ezell, research and program design specialist in the youth section, Sunday School department, Southern Baptist Sunday School Board.

The book is designed to help youth become aware of their part in Bible study, the new opportunities for depth study and ways to make the best use of available materials.

"Bible Truths for Today" deals with the doctrinal beliefs that are basic to the foundational structure within the Southern Baptist denomination as they are interpreted by the Southern Baptist Convention.

Work With Students

The Department of Student Work, Miss. Baptist Convention Bd., Rev. Ralph Winders, director, is a ministry to, and through, students. Its broadly varied program enters into the general areas of worship, witness, study, fellowship, ministry, enlistment, and missions. Twenty-five Baptist student directors work together with around 25,000 Baptist students on thirty college campuses in the state. Seven of these directors receive their total salary through the Baptist Convention Board of the state.

On the college campus, the Baptist Student Center is a real plus in state missions. Four new student centers have been built within the past ten years. The newest of these, at the University of Southern Mississippi, has been completed just this year. Another new one was dedicated last spring at Itawamba Junior College. Some colleges have bought houses, or other buildings, to be redecorated or remodelled for use as student centers. The student centers are used for study groups, vespers, recreational areas, international banquets, noon-day worship services, relaxation, counseling, a place for commuters to gather, and for many other purposes. Funds from the state missions budget have assisted in the building or acquiring of student centers.

Off-campus mission activities of the Baptist Student Union are varied, as varied as the needs of the widely differing towns and cities where the colleges are located. Students at Mississippi State tutor international students in the English language; Ole Miss students tutor underprivileged children; Mississippi College students tutor boys and girls at the Baptist

Children's Village who need extra help with their studies.

Ministries other than tutoring include visitation of hospitals and nursing homes. MC and Hinds Junior College students go by bus weekly to visit and help out at the Cerebral Palsy Hospital in Jackson. East Central Junior College students last fall made a special trip to the Gulf Coast to work in the clean-up campaign after Hurricane Camille. On November 8, they travelled to Shoreline Mission at Waveland to spend a day working. While there, they contributed money to help buy sheets and pillowcases for members of the mission. At MSCW, the Baptist Student Union adopted a child from Brazil through the Christian Children's Fund, and raised money to support her.

Many BSUs find a way to minister through music. For instance, the Mississippi College Hour of Power Choir visited the federal penitentiary in Atlanta to give a requested repeat performance for the inmates.

The students themselves are examples in Christian evangelism. Many fine young Christian students serve on revival teams or as summer missionaries.

Of BSU student summer missionaries, there were 19 this year. To this program, no church was asked to contribute, and none of the state missions offering is used. All expenses rather are paid by the offerings of the students themselves from different campuses. The goal this year was \$11,170.

In evangelism, the coffeehouse is being used all over the United States as a means of reaching young people. The coffeehouse at ECJC, Decatur, last spring, was a marvelous success in evangelism and witness.

I told him of my interest in his playing for some of our services and he volunteered to do so. He got his guitar, and I realized that he was a natural musician, gifted to play and to sing. His little girl, about eight, is also a gifted person. We talked about this natural ability, and I learned it did sort of come natural, for he is a first cousin to Red Foley. We had opportunity to witness to this man, and to lead him to make a profession of faith in the Lord Jesus Christ. Several weeks later in one of the services his little daughter made the profession of faith.

Many of the men and women drink heavily. They are not able to afford beer or whiskey, so they buy these dollar bottles of antiseptic which is about 140 proof alcohol content and that is what they get drunk on.

Earlier this year we started Chapel No. 2. Our best attendance there has been about 35. Ordinarily we have about 25 in attendance at Chapel No. 2. When we got permission from Mr. Rogers to use this building as a place to preach and to teach the word of God, we then went in and began to do some work on the building, for it was an old house that had not been lived in for several years, and was about ready to fall down. Floors sagged; the windows were broken out—tin had been nailed over them; the front porch had fallen down. We jacked up the floor and put some blocks under it, took out a partition, fixed the floor that had fallen in (in fact, the day we were working on it, one of the fellows fell through the floor). We put in new windows and screens, and had a place to meet and to preach and to teach the word of God.

From this area of Chapel No. 2, we had the opportunity to get acquainted with a young man, and later saw him in jail, in our jail ministry at Forest. We found out he was an alcoholic. We witnessed to him about (Continued on Page 6)



Pleasant Grove (Wayne) Pays Off Debt

Pleasant Grove, Wayne County, held a noteburning service August 9, signifying the paying off of the church debt. Rev. Maurice F. Wicker, former pastor, was guest speaker. Arthur Cleckler, clerk, read the history of the church. Pictured burning the note are, left to right: Arthur Cleckler, clerk and co-chairman of deacons; James Shoemaker, chairman of deacons; and Rev. John E. Kemp, pastor.

Emmanuel Calls First Full-Time Music Minister

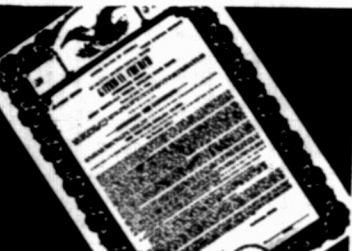
Joe E. Joslin has accepted the position as first full-time minister of music and education at Emmanuel Church, Greenville, Rev. Joe N. McKeever, pastor. Mr. Joslin, native of Corinth, is the son of Rev. and Mrs. J. D. Joslin. (His father is pastor of Calvary Church, Batesville.)



He received both Bachelor and Master of Music Education degrees from Delta State College, and has served as minister of music and youth at First, Midleton, Tenn.; Second, Indiana; and Skeen, Cleveland.

For the past year, he has been at Emmanuel, on a part-time basis, while serving as choral director at Greenville High School.

Mrs. Joslin is the former Sharon Perkins of Rolling Fork.



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Midway, Jackson, Holds Third Family Bible School Emphasis

Like many other churches, Midway Baptist Church, Jackson, found it necessary to go to the "Vacation Bible School at Night" schedule because of women being employed outside the home. In planning sessions, they decided to go all out to reach adults and young people. The 1968 theme was "Christian Action Upon Modern Day Problems." In 1969 they used missionary speakers or films. The usual format is to have a presentation by sermon, lecture or film, followed by a "question and answer" period. The 1970 theme was a repeat of the 1968 emphasis. Subjects treated were "Alcohol Abuse," "Drug Abuse," "Alcohol and Crime," "The Juvenile Problem" and "Pornography." The two-hour sessions Monday through Thursday nights were used to present various facets of the problems, with emphasis upon both prevention and rehabilitation. The Friday night presentation by Dr. J. Clark Hensley, Executive Director, Christian Action Commission, was titled "What Baptists are Doing."

Participating through the week were Dr. Mildred Crider, Professor of Education, Mississippi College; Dr. Irvin Cronin, Physician; Sgt. Charles Lee, Mr. Luther Roan, Detective Fred Sanders, and Chief A. H. Williams, of the Jackson Police Department; and a speaker from Alcoholics Anonymous.

Rev. Benton Preston, pastor, states, "We have found our people tremendously interested in both our mission opportunities and contemporary issues. We have reached many more children than we would have, plus approximately 150 adults and young people, in addition to the Vacation Bible school faculty. We found value in the young people and adults being together for the discussion periods. We plan to continue a similar format."

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Collision With Baptists Saves Man Who Is Bent On Suicide

RATON, N. M. (BP)—A bizarre accident that nearly claimed the life of a Texas Baptist leader near Raton apparently saved the life of another man.

R. H. Dilday, director of the Texas Baptist Church Services Division, was waiting out a rainstorm with his wife at a reststop. The couple was returning to Dallas from a week at Glorieta Baptist Assembly, Glorieta, N. M.

Dilday had fallen asleep in the couples camper trailer when an automobile collided with it, embedding itself to within about 12 inches of one interior wall. The mattress on which Dilday was sleeping was jammed between the front of the car and the wall, but the Baptist worker was thrown clear.

"The Lord just knocked me out of the bed and clear of the car," Dilday said. "I received a minor cut on the head."

The driver of the car, a Raton father of two young children, was uninjured but seemed intoxicated, Dilday said.

At the hospital, however, he learned that the man had become depressed after losing his job and taken a bottle of sleeping pills.

"He told us that he meant to drive off a cliff, but hit our trailer first," the man's physician at first refused flatly to let the Dildays visit his patient. But when they suggested that his patient needed spiritual help

At Morton — — —

(Continued from page 5)
Christ. A couple of weeks later he made a profession of faith in Christ, and when I went back he told me about this experience. I overheard the jailer one day telling the other men that there had come about a change in the life of Howard, for Howard had trusted the Lord as his Saviour. There must have been a difference in his life, for the jailer to notice that difference.

We find that this segment of people on the chicken farm — most of them — are uneducated. Many of them do not read and write.

Many of the children cannot read and write, for many of them don't go to school. We are hopeful that we can do something to create in them a desire to go to school.

This summer we had five weeks' Vacation Bible School, with 24 enrolled. Along with the Bible stories, we had regular school classes, with study of numbers, art, hygiene, and other classes. In one family, two boys, ages 9 and 13, wanted to go to school this fall for the first time. They went one day, but they were so large for first grade that there seemed to be no place for them, and they went back home. We are hoping that special classes can be started for situations like this. Three children in a family at Chapel No. 2 (ages 11, 13, and 8) wanted to go to school this year, but have no clothing suitable to wear.

Our church also has a resort ministry at Roosevelt State Park. It is my firm conviction that we need to carry the Gospel to the people where they are, and to tell them of the Good News of Jesus Christ. For I find that people are blinded. Blinded by sin. Last Saturday at the resort by the lake, I was talking with a lady and she was telling me about a mutual friend of ours who had taken his life, and how disturbed she was he had done this. Then she said, "You know, his biggest problem was drinking alcohol. I guess that contributed most heavily to his self-destruction." Yet

each year. We enrolled 463 in our Vacation Bible School this year."

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more than medical help, the doctor said, "you are right and if you have any trouble getting into his room, let me know."

At the hospital, the Dildays talked to the man about his relationship with Christ.

When they prayed for him, he wept: "I don't understand you all. Here I go out and wreck your trailer, and you're down here praying for me."

The Dildays left the man's name and story with a Baptist church in Raton.

"The Lord let that man run into us to save his life," Dilday said. "There were other cars and trailers at that reststop, but the Lord picked ours."

Training Union Worker

Harvey Gibson Retires

NASHVILLE (BP)—Harvey Taylor Gibson, staff field services consultant for the church training department of the Southern Baptist Sunday School Board, here will retire August 31 after 20 years of service.

Gibson was Training Union secretary for the Baptist State Convention of North Carolina for seven years before he began his work with the Sunday School Board.

He joined the board's Training Union staff as director of adult work in December, 1950. Later he became director of associational work and then director of the field services section.

A native of South Carolina, Gibson is a graduate of Furman University, Greenville, and Duke University, Durham, N.C. Prior to entering Training Union work in North Carolina, he was professor of English at North Carolina State College, Raleigh.

This fall he will teach English at a Baptist institution, North Greenville Junior College, Tigerville, S. C.

Glendale Presents Service Plaque On Homecoming Day

Homecoming services were observed by First, Glendale, August 23. Rev. W. A. Wimbs, pastor, preached at the 11 o'clock service. A record attendance of 302 attended Sunday School and the church had seven additions during the morning service.

A plaque was presented to Mrs. Annie Dossett in appreciation for 60 years of service to the Glendale Church. Mrs. Dossett, who was unable to attend, joined the Glendale Church when she was 11 years old. Grover Anderson told the congregation of the love, service and dedication Mrs. Dossett had given to the church and the community through the years.

A similar plaque was recently presented to T. C. Hobby who has served 50 years as deacon.

A fellowship dinner was held immediately after the morning worship service. Dallas Rayborn, music director at Glendale, was in charge of the afternoon music program. Guests on program were Johnny Speedling, music director at McDowell Road Church, Jackson, and an ensemble composed of Mr. Rayborn, J. C. Street, Harold Blakeney and Johnny Speedling.

A former pastor, Rev. John C. Hilburn, pastor of McDowell Road Church, preached the afternoon message.

while she was talking to me she had a fifth of whiskey and she had a glass about half full and she was drinking from it. Blinded by sin, people who are in the dark need to see the light. Christ is the light, and we are reflectors for Jesus. So the mission outreach of East Morton Baptist Church is that we might go and carry the Light, the Gospel of Jesus Christ, to those who are lost and in sin.

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Houlka WMU Gives Silver Service To Scholles

Woman's Missionary Union of First Church, Houlka (Chickasaw) recently presented a silver service to Dr. Louis C. Scholle, Jr., and his wife, Charmie. Mrs. H. H. Roberts, at left above, WMU director, made the presentation. Dr. Scholle, chairman of the Department of Psychology and Education at Blue Mountain College, served as interim pastor at Houlka from January through August of this year.

1st Music Evangelism, Outreach Clinic At First Church, Brandon, On Sept. 17

Some of the Clinic Personalities are . . .



The Mississippi Church Music Department is conducting its first Music Evangelism and Outreach Clinic at the First Baptist Church, Brandon, on Thursday, September 17, 1970. Pastors, music directors, church accompanists, and others interested in Evangelism and Outreach are urged to attend.

Clinic Program

THURSDAY AFTERNOON

2:45 Registration Lobby—Browse through music display from Baptist Book Store in Junior Department room
3:00 Evangelistic Solos—Dawn Gandy, James Hayes
3:20 Introduction and Statement of Purpose, Dan C. Hall
3:30 Conference:

PASTORS & MUSIC DIRECTORS

"Evangelism Through . . ."
Revival Music—Rev. Bill Duncan, Roddy Simmons
Outreach—Rev. Holmes Carlisle, John Vickers
Summation—Dr. W. D. Lawes

PIANISTS & ORGANISTS

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Practical help in evangelistic playing, including accompanying, congregational singing, choir, solo, also, modulations, improvisations, and appropriate music for special services.

4:30 Evaluation period in sanctuary—Dan C. Hall, Marilyn Everett

4:45 Congregational Singing, Evangelistic Solos—James Hayes, Joyce Covington, "The Colonials"

5:00 "The Holy Spirit and The Singer"—Rev. Larry Bohman

5:30 Supper in Fellowship Hall

THURSDAY EVENING

6:30 Browse through Baptist Book Store Display

6:45 Assemble in Sanctuary

7:00 Evangelistic Solos—"The Colonials", Mr. and Mrs. Jimmy Jones, Ken Burzynski

7:30 Testimonies—Tommy Baddley, Rev. Wilbur Irwin

7:50 "Now Hear It Again"—Youth Choir, First Baptist, Clinton, Directed by Tanner Riley

8:15 "Adult & Youth in Evangelism"—Adult Panel, Youth Panel

8:40 Introduction of Approved Music Evangelism Workers

8:50 Congregational Singing, Evangelistic Solos—Joyce Covington, Harry Thompson, "The Colonials"

9:00 "New Innovations in Evangelism"—Dr. W. D. Lawes

9:30 Evaluation & Summation—Dan C. Hall

There is a \$2.00 registration fee for each person, which includes supper at the church. (\$1.00 without the supper.) This may be mailed with the registration form or paid at the Clinic.

Please clip the attached registration form and mail to the Church Music Department Box 530, Jackson, 39205.

Number to attend Clinic Number desiring supper
Filled out by Position
Church Address

Brotherhood Commission Approves New Operating Budget Of \$530,723

MEMPHIS, TENN. — Directors of the Brotherhood Commission approved an operating budget of \$530,723 and elected Solon G. Freeman, a Memphis, Tenn., layman, as their new chairman at their annual meeting here August 21.

The new budget for the 12-month period starting October 1 was \$144,543 less than the Baptist agency's present record budget of \$675,266.

George W. Schroeder, executive secretary of the commission, explained the old budget included \$119,000 from reserves to finance a large field service program to interpret new products developed for men and boys in Southern Baptist churches. Five magazines, six books on meth-

ods of Brotherhood work, eight manuals comprising an improved advancement program for boys and other miscellaneous guidance brochures are among the new products Schroeder shared with the directors.

Most of the new budget will be used to interpret Brotherhood work, train Brotherhood leaders, and start new Brotherhood units throughout the United States, Schroeder said.

REVIVAL RESULTS

D'LO CHURCH: Rev. J. J. Holloway, pastor; Rev. Howard Merritt, Bassfield, evangelist; Paul W. Clark of Mendenhall, singer; one by letter; one for baptism; several rededications.

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SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON — LIFE AND WORK CURRICULUM —
Sold Out To Things Awaiting The Return Of Christ

By Clifton J. Allen
Genesis 25:19 to 28:9; 36:1-3;
Hebrews 12:15-17

The story of Esau is not an inspiring one. Even so, it is an important lesson. Truth is taught by means of a negative example. Esau and Jacob were the twin sons of Isaac and Rebekah, Esau being older. Following the account of their birth, the Genesis narrative tells of Esau's selling his birthright to Jacob for a meal of pottage. Later, with Rebekah's ingenuity and assistance, Jacob obtained by deception the birthright blessing from Isaac and thus aroused Esau's murderous enmity, which in turn caused Jacob to flee to the land of Haran. When we consider the story of Esau in a Christian perspective, we have a concrete example of the folly of making spiritual values secondary to appetite.

The Lesson Explained Twin Sons (Verses 21-23)

God's covenant purpose was to be continued through Isaac. However, Rebekah was barren for a time, so that she and Isaac had no son. In response to Isaac's earnest prayer, God gave them assurance of children through Rebekah's conception. The Lord made known to Rebekah his purpose that she would have twins, that two nations would result from these twins, and that the older one would serve the younger one. When they were born, the one born first was red and hairy, suggestive of two names. Esau and Seir. He was given the name of Esau. The younger of the twins was called Jacob, popularly associated with "heel" but more likely meaning, "may God protect." The birth of Esau and Jacob was clearly another example of divine activity and of divine election, for God chose the younger to be the medium of his ongoing covenant promise and redemptive purpose.

Parental Favoritism (Verses 27-28)

The problem of jealousy and estrangement that marked the lives Esau and Jacob may well be traced, first of all, to the parents. The sons, though twins, were widely different. Esau grew up and became a hunter; Jacob grew up and became a shepherd. But early in their lives, Isaac and Rebekah chose favorites, Isaac loving Esau and Rebekah loving Jacob. The parents thus created the family situation that easily caused the sons to be jealous of each other. Doubtless the sons responded to the parental favoritism in a way to exaggerate the feelings and actions of Isaac and Rebekah. When parents should have been unifiers, they were actually dividers. And, as our larger Bible lesson indicates, Rebekah's favoritism toward Jacob led her to the length of shrewd deception in assisting Jacob to obtain by duplicity the birthright blessing.

Despised Birthright (Verses 29-34)

Esau one day came in from the field desperately hungry. Evidently a man of strong appetite, he was almost overcome with desire for food, stimulated by Jacob's preparation of boiling pottage. Declaring he was famished, Esau asked Jacob for some food. Jacob shrewdly took advantage of Esau's hunger and offered him food on the condition that he would sell him his birthright. For Esau, the birthright was something unimportant at the moment; the satisfaction of a full stomach was all that mattered. Hence his willingness to sell his birthright, Jacob exacted an oath to confirm the bargain and then gave Esau the food he wanted. And what was the result? "Esau despised his birthright." These words tell all too plainly the kind of person Esau was. For him, food was much more important than a father's blessing. And, worst of all, a satisfied appetite seemed far more important than the spiritual heritage

of the covenant promise made to Abraham and Isaac.

Truths to Live By

Life is more than the abundance of things. — The popular appraisal of life is crassly materialistic. People are judged by their possessions, their salaries, the size and location and furnishings of a home, whether one has one, two, or three automobiles, whether one has the latest model color TV set, and on and on. And people think of themselves along these same lines — they tend to think they have a full life when they can go to expensive restaurants, take vacation trips, belong to the clubs, and keep up with the neighbors. What grossly perverted standards and what tragically false concepts of life!

The secular spirit destroys spiritual concerns and commitment. — Necessarily, the Christian is exposed to the whole environment of secularism and the luring appeal of the secular spirit. But this spirit is deadly to the concerns which ought to characterize a Christian's life. A secular spirit dulls interest in the Bible, a sense of fulfillment and blessing through prayer, capacity for confession and praise and worship, concern for the winning of lost persons to faith in Christ, and a feeling of genuine burden and compassion for people in physical or mental or spiritual distress. It is important for the Christian to be warned and to remember constantly the word of Jesus, "Ye cannot serve God and mammon."

Spiritual values sacrificed to uncontrolled appetite cannot be reclaimed. — Virtue and chastity may be sacrificed through uncontrolled lust, and something is lost which can never be reclaimed. A degree of capacity for self-discipline and a measure of self-confidence and wholesome influence over other persons are sacrificed by the use of beverage alcohol, and something is lost which can never be reclaimed. The habit of chaste speech and the practice of kind words can be sacrificed by uncontrolled anger and profane speech, and something is lost which cannot be reclaimed. A person is so much more than appetite, so much more than selfish desire. He is body, mind, and spirit, all in one; and the strength and integrity and constructive influence and abiding joy of the whole person are a compelling reason for self-discipline to achieve the values of the mature man in Christ.

New Portuguese Church Grows

The Baptist church of Vila Nova de Gaia, Portugal, has celebrated its first birthday. The church has been entirely financed by Portuguese Baptist funds.

In June, 1969, five Baptist churches in Porto, second largest city of Portugal, pooled their finances to rent a building for a new mission station. Gaia is located on the south bank of the Douro River, directly opposite Porto.

There were then no Baptist churches there, although several Gaia residents attended Baptist churches in Porto. These 15 Baptists living in Gaia were the charter members when the mission became a church in September, 1969. Membership has since doubled — there are now 31 members. — (EBPS).

I Peter 4:7-11; 2 Peter 3:1-14
By Bill Duncan

How much time do you spend each day waiting? Do you have to wait on your wife or your husband to finish dressing? Do you have to wait for appointments? Do you have to wait for children to get out of school so you can pick them up? What do you do with your time while you wait?

This world is one large waiting room. We are all waiting for the return of Christ to this world again. There are many who sit around doing nothing but looking impatient. There are others who are busy without regard to the return.

There are a few who really are ready and are preparing themselves for his appointed return.

The most certain future event is the Second coming of Jesus Christ to this earth. The same Jesus who came as a babe over 1900 years ago is coming back personally, literally and visibly. The first message Jesus sent back to this earth after he ascended was a reassurance of his return. (Acts 1:9). The purpose of his coming again is to redeem creation, glorify the church, bless the nations and return His chosen people Israel to their covenant land. The first coming as a babe and the second coming as a Lord are equally important. The Bible contains three times as much about the purpose of the second coming as it does the first. Yet many Christians are almost completely ignorant of this fact. Yes, Jesus Christ is coming again and everyone will some day face Him as Saviour or Judge.

Just as there are some now who scoff at the truth of the Second Coming of Jesus, so there were in Peter's day.

The Way of Remembrance 2 Peter 3:1-14

"Remember the flood," says Peter. Don't be so willingly ignorant as to overlook another time, long ago when God promised judgment and it seemed it would never come. "Remember the flood," says Peter. Then too, men scoffed at Noah's preaching of coming judgment. But it came just the same. Peter tells us that as surely as the flood came, so surely also the judgment, of which the flood is but a picture.

God is not in a hurry. We cannot get him to change His plan. But the return of the Lord will be unexpected. Like a thief in the night. If we knew a thief were coming we would be prepared and looking for him. Therefore, we cannot forget and let the Lord come and catch us unaware.

We need always to be reminding people of this return. The scoffers will have open field to lead people astray if we do not have open program of reminding people of the truth. The more we affirm our faith through a life of awareness of his return the more real the doctrine will become to others. Anyone who will reject the second coming will reject any doctrine of the Bible.

The Way of Preparation

The best preparation one can make for the return is to live a patient life of genuine Christianity. The time of His return is always possible at any time. The Christian needs to be sober:

to be in control of his mind. When a person is intoxicated he does not have control of his abilities or have the mental power to reason. A person can become intoxicated with the things of this world to the extent that he is not spiritually controlled. There is no better safeguard against such than prayer. This brings into one's life the inner resources of God.

While one waits, he needs to practice fervent love. To have love that is outstretching, consistent, and never-failing, one must make a sustained effort with every ounce of his strength.

This effort of love among Christians is amazing. If we love like we should, our love can overlook many sins. Love makes patience easy. If we really love our fellow-men, we can accept their faults and bear with their foolishness. It is also true that if we love people like we should and have a right relationship with them, God will overlook a multitude of mistakes within us. It is only when we are forgiving toward others that God can be forgiving toward us.

One example of true Christian love is the spirit of hospitality. The spirit of looking after the needs of fellow-Christians and strangers would be a

A Woman From La Mancha

By Chris Bule
Missionary To Spain

The Sunday School class was just beginning as Juanita and a stranger entered. Juanita's expression showed that she was unusually happy. She told the class why.

That morning, as usual, she had ridden a bus to downtown Madrid, to get to the First Baptist Church. She had sat down by a woman, who immediately turned to greet her and to

give her a gospel tract.

Juanita asked the woman from what church the tract had come. She replied that it had come from an Evangelical church in Valdepenas, a town south of Madrid in La Mancha, the central plateau.

Juanita then told the woman that she too was an Evangelical and was on her way to church. The woman asked her if, by any chance, she knew where the First Baptist Church was located.

"Of course, that's where I'm going," Juanita replied.

The woman almost shouted with joy. Then she explained her reaction:

"I came to Madrid two weeks ago to be with my brother, who is ill. Last Sunday I was not able to find an Evangelical church to attend, and I was so very miserable.

"Yesterday I prayed and told the Lord that I just had to find one. None of my family here are Christians, and they offered no help whatsoever.

"I got up this morning and prayed, and I told God that I was going to get a bus to the center of town and He would just have to do the rest.

"The family said I was crazy—that I couldn't go out alone to look for a small church in a city of over 3 million people, with no idea of where it was.

"Nevertheless, I left the house, boarded the bus, and then you sat down beside me."

Who but God could have worked this miracle? You see, the woman from La Mancha is totally blind.

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New Bill Wallace Film Viewed By FMB Execs

A new, hour-long edition of the movie "Bill Wallace of China" was viewed recently by members of the Southern Baptist Foreign Mission Board administrative staff in Richmond, Va.

Among those who saw the film were two former missionaries to China: Baker J. Cauthen, the board's executive secretary, and Eugene L. Hill, secretary for missionary education and promotion.

"Now the churches can share in this dramatic time in mission history," said Cauthen. "It is a tender and moving story, and I would recommend it for use in the churches on Sunday and Wednesday nights."

The 16mm, color film can be rented from Baptist Film Centers for \$30. (Film centers are located at 10 Baptist Book Stores.)

Hill, who lived and worked alongside missionary physician Wallace in South China, said: "Although the film version presents only a limited view of Bill Wallace, it does tell a very excellent story which every Southern Baptist ought to know. Dr. Wallace was a giant, and to get the full picture the biography written by Jesse C. Fletcher should be read before

and after seeing the film."

Fletcher, whose Bill Wallace of China was published by Broadman Press in 1963, is director of the board's mission support division.

Several persons who saw the new release of the movie had been the longer commercial version. Fon H. Scofield Jr., the board's associate secretary for audio-visuals, expressed admiration for the way the film had been cut to one hour.

"The technical problems so apparent in earlier versions have been corrected," Scofield said. "Both audio and visual elements are up to the high standards we all wished for when we saw the earlier releases."

Utah Baptists End Their First Major Crusade 'Successfully'

SALT LAKE CITY (BP) — Southern Baptists in Utah concluded their first major evangelistic crusade in the Salt Palace here, reporting total attendance of more than 6,000 for the week and more than 300 total decisions.

Officials of the convention called the crusade a "tremendous success" in an area where Baptists are virtually unknown to the general public.

C. E. Autrey, retired head of the evangelism division for the Southern Baptist Home Mission Board, Atlanta, was the evangelist for the week-long crusade.

Thirty-five Southern Baptist churches in the area participated in the crusade, the first major evangelistic effort by Baptists in the state. Among the 300 decisions were 45 professions of faith.

An 88-voice youth choir from McArthur Boulevard Baptist Church in Irving, Tex., provided special music during the crusade.

One staff member for the Utah-Iowa Baptist Convention called the crusade a "major breakthrough" for the convention's work. "To most people, this wouldn't seem like much, but to those of us in a state where Baptists are so much a minority, it was a thrilling experience," the spokesman said.

Names In The News

Jerry Lachina, missionary journeyman, was scheduled to leave Aug. 18 for a two-year term of service as a high school teacher in Kenya (address: Box 30405, Nairobi, Kenya, East Africa). Born in Memphis, Tenn., Lachina also lived in Jackson, Miss., and Birmingham, Ala., while growing up. He was graduated from Samford University, Birmingham, and also attended Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Employed by the Foreign Mission Board in April, he recently completed journeyman training at Meredith College, Raleigh, N. C.

David Brooks has been licensed to preach by the Port Gibson Church. Son of Mr. and Mrs. John Brooks, he graduated from Port Gibson High School and has attended Hinds Jr. College. He is presently a junior at Mississippi College where he is majoring in religious education with special emphasis on youth work. Rev. Nat Mayhall was his pastor for the past 12 1/2 years but has recently moved from Port Gibson to Ellistown Church. Mr. Brooks is available for supply and may be reached at Box 24, Port Gibson, 38650.



Mayhall was his pastor for the past 12 1/2 years but has recently moved from Port Gibson to Ellistown Church. Mr. Brooks is available for supply and may be reached at Box 24, Port Gibson, 38650.



Two new professors have been added to the faculty of the Division of Business and Economics at Mississippi College for the upcoming school year. Joining the faculty will be Miss Lois Ann Peckham, instructor, and Gerald D. Lee, assistant professor. Miss Peckham, whose home is in Purvis, recently was awarded the master of arts degree in marketing from the University of Alabama. Mr. Lee comes to the college after completing study on the doctor's degree in economics at the University of Mississippi. Both are MC graduates.

Sandra Johnson, daughter of Mr. and Mrs. Robert Howard Johnson, has been named to the Freshman Honors Program at William Carey for the fall semester. She is a recent graduate of North Pike High School in Summit, Mississippi.

Brenda Draughn, daughter of Mr. and Mrs. Denver G. Draughn, has been named to the Freshman Honors Program for the fall semester at William Carey. She is a recent graduate of Petal High School.

Miss Bertha Smith, who served 31 years in Shantung Province, China, will be at the Trinity Baptist Church, 837 Craft Road, Memphis, Tennessee 38116, September 20-25. Services will be at 10 a.m. and 7:15 p.m. The pastor, W. A. Smith, cordially invites the public to hear this servant of God.

Rev. James L. Bailey of Bluffs, Illinois, began as pastor of the Poplar Head Church, Clarksville, Florida, September 1. A native of New Albany, Mississippi, he has lived in Aurora and Bluffs, Illinois, for 16 years. He resigned as pastor of Bluffs Baptist Church to move to Graceville, Fla. and enroll as a Baptist Bible Institute student in pastoral training, August 26. Mrs. Bailey was Ruthann Cobb of Union County, Miss. They have four children, 8 to 14.

William Carey College chemistry major, Betty Jean Crocker, of Hattiesburg has been spending her summer in a special research program at the University of Alabama. She was one of eight science undergraduates chosen from 30 applicants for the study of such interesting things as the effect of rubratoxins B on NDA dependent RNA Polymerase. The eight came from seven different colleges and were paid for their summer's work by a grant from the National Science Foundation Undergraduate Research Participation Program.

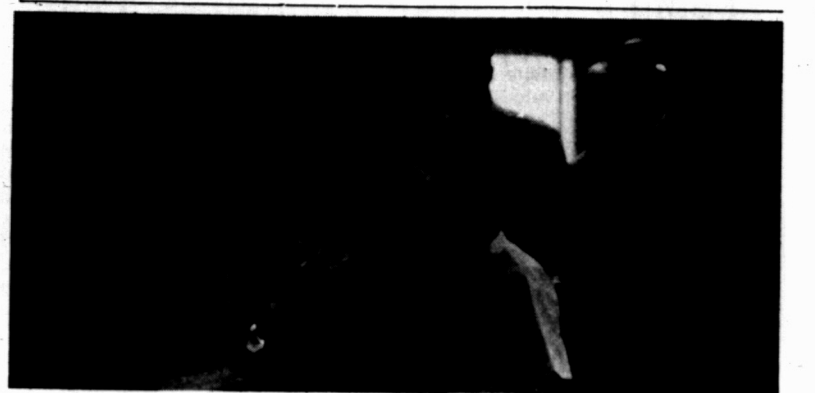
Boyle Makes Effort To Minister To Busy

First Church, Boyle has increased efforts to assist busy people. The pastor, Rev. H. S. Rogers, has rearranged his hours so as to be available to the working and professional people after normal working hours. Many feel the need for pastoral assistance but simply do not know a pastor personally on whom they feel free to call at odd hours. Those having problems receive instant attention by calling this pastor.

The church has been active in the affairs of young people and children. Special attention has been provided those who have working parents who are unable to attend church with them.

Carriage Hills, Southaven, Breaks Ground

Carriage Hills Church, Southaven, recently broke ground for a new \$100,000 educational building. This building will have office space for pastor, associate pastor, and secretary; a library; three Primary Departments; one Junior Department; one Intermediate Department; one Young People's Department; a large kitchen with a dining area that will accommodate 275. The building will be geared to provide classrooms for the new Sunday School classes. Bob Gray is Chairman of the Building Committee and Ben Smith is Chairman of the Finance Committee. The present building will be remodeled and used for a temporary sanctuary. It will have new pews and carpets, and provide for 400 in attendance. Rev. J. B. Miller, pastor, above, is holding the shovel. To his left is Bob Gray, Chairman, Building Committee. They are surrounded by other members of the building committee, secretary, and deacons.



Union Burns Note On Pastorum

UNION CHURCH near Corinth held a noteburning service on August 30 at the close of a revival meeting. (See "Revival Results.") The noteburning signified the end of indebtedness on the pastorum. Pictured, l to r, are the Building Committee: Raymond Mattox, O. L. Mattox, Jr., Willie Spencer, Laron Mattox, Sam Caldwell, and Rev. F. A. Collins, the church's new pastor. (D. Crow, Jr. was not present for the picture.)

RIDGECREST, N. C. (BP) Officers of the Eastern Religious Education Association were elected during the organization's 25th annual session here.

Ernest Loessner, dean of the School of Religious Education, Southern Baptist Theological Seminary, Louisville, as elected president.

Revival Dates

Calvary Church, Greenville: Sept. 13-18; at 12:15 and 7:30 p. m.; Rev. W. D. "Step" Martin, evangelist; Price Harris, singer. (Both are from Calvary Church, Shreveport, La.) Rev. Raymond A. Wilson, pastor.

Revival Results

Sardis (Copiah): July 26-31; Rev. Phil J. Walker, evangelist; one rededication; two professions of faith; Rev. A. A. Kitchings, interim pastor. (Mr. Kitchings states, "Brother Walker will bless any church that may use him as revivalist or supply pastor.")

Silver City (Humphreys): August 2-7; Rev. A. A. Kitchings, evangelist; one profession of faith; "a great deal of Bible reading;" "the church strengthened;" Rev. Hugh Collins, pastor.

Trinity, Vicksburg Calls New Pastor

Rev. Marvin D. Bibb has accepted the call to be pastor of Trinity Church, Vicksburg, Warren County. He is a graduate of Clarke College, Mississippi College, and New Orleans Seminary.



While in school, he was pastor in Newton, Scott County; Isola, Humphreys County; Poplar Springs, Simpson County; Gilbertown, Alabama; Oil City, Yazoo County; Linn, Sunflower County.

After graduating from seminary, he went back to the Linn Church and served his second pastorate there.

Mr. Bibb is married to the former Pauline Chambers, graduate of Clarke College, and Delta State College.

They have two children, Ronnie, serving in the Armed Service and stationed in Plaquemine, South Vietnam, and Kathy Ann, graduate of Miss. Delta Junior College who in December will be attending Univ. of So. Miss.

backless. Because they have no lights, services (in the Cuna language) are held in the daytime. Two services are held, one for adults and one for young people, for the young people alone fill the building.

Mrs. Cain, who took with her six bolts of cloth given by a merchant in Mississippi, gave the cloth to Peter Miller, one of the first missionaries to the islands, for use at First Church, Alligandi. Women in the church will from the cloth make molas, or blouses with very intricate stitchery. Sewing molas is one of the women's chief occupations; it takes two or three weeks to make just one mola. Molas made from the Mississippi material will be sold and proceeds used for the church.

There is desperate need for more doctors. Dr. Gruver only flies over to see his family in Panama once a week, and sometimes not that often. First Baptist Church, Alligandi needs benches, for their benches are



Bunkley (Meadeville): Aug. 23-28; Rev. David Perry (pictured), pastor of Big Level, Wiggins, evangelist; Rev. Archie Ezell, pastor; two saved; one surrendering to preach; 46 rededications.

Walnut (Quitman): August 23-30; seven professions of faith; three by letter; several rededications; highest attendance, Saturday night, Aug. 29; Rev. Gus Garrett, the new pastor, evangelist; Charles Emory, singer; Janie Haley, pianist.

Union (Alcorn): Rev. F. A. Collins, the new pastor, evangelist; Jimmy Smith, member of a BSU team from Booneville, singer; five professions of faith; one addition by letter.

Off The Record

Teacher: "Have you ever heard of Julius Caesar?"

Pupil: "Yes, sir."

Teacher: "What do you think he would be doing now, if he were alive?"

Pupil: "Drawing an old-age pension."

The village blacksmith finally found an apprentice willing to work hard at a low pay for long hours. The smith immediately began his instructions to the lad: "When I take the shoe out of the fire, I'll lay it on the anvil; and when I nod my head, you hit it with the hammer." The apprentice did just as he was told. Now he is the village blacksmith.

Portion or Proportion? The man in the restaurant looked down at his plate and then up at the waiter. "The portions here seem to have shrunk a lot lately."

"That's an optical illusion," the waiter said. "Now that the restaurant has been enlarged they just look smaller."

More Than Once The used car dealer drove the car up the hill. "This car is the opportunity of your lifetime," he enthused.

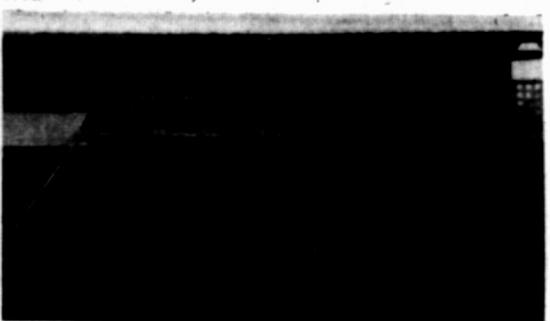
"Yes," said the customer dryly. "I can hear it knocking."



Mrs. Myrtle Cain of Amory, Miss. is shown sawing the cast off little Pedro, who had club feet.



Dr. Dan Gruver extracts teeth for the price of two coconuts, or ten cents, a tooth.



Marvel Iglesias Baptist Hospital is on the island of Alligandi, San Blas Islands.



One of the pigs that Dr. Gruver has given the San Blas Indians is shown with the owner by the shed in which it is kept.

Amory Nurse Spends Vacation Working In San Blas Hospital

By Anne McWilliams

"In the middle of an operation, the light in the operating room would flicker and then go out. One of us would hit it, to make it come back on. Then we'd proceed with the operation." With this description, Mrs. Myrtle Cain painted a clearcut picture of Dr. Dan Gruver's need for a new light in his operating room at the Marvel Iglesias Hospital, on Alligandi, in the San Blas Islands. Who would relish being the patient — or the doctor — in such a situation?

Mrs. Cain, a nurse from Amory, Mississippi, spent her vacation this summer, July 20-August 8, assisting Dr. Gruver in San Blas. She flew roundtrip, at her own expense. Dr. Robert Cole, for whom she works in Amory, granted her an extra week's leave. Arrangements for her service were made through the Home Mission Board's Christian Service Corps. Also she had to obtain a permit from the Panamanian Government's Minis-

try of Health.

After various dates were discussed for the service project, they finally settled on these particular weeks. Mrs. Cain declares, "It was in the providence of God that I chose that time, for both Marion Robinson, the Peace Corps worker, and Naomi Page, the missionary nurse, were sick during those weeks, and I was the only available nurse that Dr. Gruver had to help."

Though the Marvel Iglesias Hospital is a Southern Baptist hospital, the salaries of the staff are paid mainly by the Panamanian government. It is called a ten-bed hospital, but Dr. Gruver is always making place for extra-beds in every place possible, even in the storerooms.

Mrs. Cain worked almost every day as long as 12, 14, or 16 hours. She says, "I could not do that at home! I am not in too good health, and at home, I take tranquilizers. But down there, I kept going and did not

take a single tranquilizer!" Though not a surgical nurse, she assisted with four or five operations a day.

One little boy with club feet she will always remember. "Dr. Gruver straightened out his feet a year ago," she explains. "He bought shoes for him, and let him go home to another island. The shoes were uncomfortable, so the mother let him take them off and his feet went right back. Dr. Gruver had to just snatch the baby out of the mother's arms and he said he really gave her a tongue lashing. We had to change the cast every week, and he has no cast saw, so we had to use an old saw to get the cast off."

Other of their patients included an Indian medicine man, and the chief of all the San Blas Islands.

In the hospital, there are three wards upstairs. Downstairs is for babies, but the mothers stay with the babies. Max Factor Company had given Mrs. Cain sample lipsticks to